The SCHOOL-BOY and Young GENTLEMAN's Assistant,

Being A

PLAN

OF

Education:

Containing

The Sentiments of the best Authors Under these following Heads, *viz.* Health, Manners, Religion, and Learning.

Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus Juventutem. Cic.

Quis reprehendet nostrum otium, qui in eo, non modo nosmetipsos hebescere & Languere nolumus, sed etiam ut plurimis prosimus, nitimur. Id.

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BRITISH MUSEUM

To His Grace

JAMES,

Duke of Hamilton, Chattlerault and Brandon, Marquis of Clydsdale, Earl of Arran, Lanerk and Cambridge: Lord Avan, Polmont, Manchanshire, and Innerdale; Baron of Dutton.

The following Pages are with all Submiſſion humbly inſcrib'd and dedicated, By

His Grace's

Moſt Humble, Obedient,

Edin. Feb. 18th, 1748.

and moſt Devoted Servant,

Ja. Todd. *B. D.*

INTRODUCTION.

THAT the moſt of the Advantages of a mans Life, and his Uſefulneſs to Society do depend on the early Care that has been taken of his Polite, Liberal, and Learn'd Education, together with the Improvement he has made thereof, is generally acknowledged. While the Miſcarriages either in his private or publick Conduct are as ordinarly imputed to the Neglect of due Pains in training him up, or to his Nonimprovement under virtuous and learn'd Inſtructions. This engages Thoſe in a peculiar Manner who are immediately concerned in the Nurſeries and Seminaries of Virtue and Learning, to do all they can to contribute to the promotting theſe happy Ends; A ſenſe of which has engaged the moſt conſiderable Writers at ſeveral Diſtances of Time and Place, to communicate their Thoughts unto the World on this uſeful Subject. Hence we have the Cyropedia of *Xenophon* and others of the Ancients; whoſe Writings have been imperfectly handed down to our Times. Hence the writings of Mr. *Locke*, Mr. *Milton*, Dr. *Busby*, Meſſeurs

Meſſeurs *Rollin*, Chevalier *Ramſay*, Monſieur *Fleury*, Dr *Turnbul*, Mr. *Barclay*, &c. And for the Benefit of the other Sex, we have *Cambray's* Advice to a Daughter, and that of Lord *Halifax*, All which have been approven as Writers of Judgment and Learning: And therefore any Thing further on the Subject may be thought ſuperfluous: eſpecially from ſuch an Hand as cannot plead the ſame Advantages for writing as theſe Learned Authors could. I ſhall therefore give you a few Reaſons of this Undertaking.

Having drawn together theſe Thoughts for my own Uſe in the Order in which they are now Diſpos'd, and finding Some, to whoſe Care the Inſtruction of Youth was committed, who in my Opinon were better Judges, and had more Experience than I pretend to, inclined to think they would be uſefull to others, I therefore, with the Hopes they may do ſome good, notwithſtanding of all their Faults and Imperfections, have ventur'd them to the Publick.

My Deſign in the following Pages is to give in a good meaſure the Hiſtory of the formal Method uſed in Schools and

and Colledges, in our Country, in the teaching and ſtudying of the Languages and Sciences; which is a View, ſo far as I can obſerve, no Author, which is come to my hand on the Subject of Education, ever had. And I muſt further obſerve, that Authors on this Subject have either wrote too learnedly, and that on a few Branches of Education, or for the Uſe of Princes, People of Quality, and of the Great Blood and People of Fortune, while the more obſcure Gentry, as well as thoſe in low Life have been intirely neglected. I have therefore thought a general Index of Literature and an Hiſtory of the Connection of Sciences as they are taught in publick and private Schools and Academies, wou'd not be altogether unprofitable: which I have here endeavoured to do, from my own perſonal Knowledge, and according to my beſt Information: and I neither deſign to be a Plagiary, nor yet a bare Tranſcriber. There are only four ways of Inſtructing others that I know of, and theſe are, To proceed on firſt Principles, Maxims and Rules, or by Precept and Command, by Pattern and Example, or by Similitude and Compariſon.

No

Now certain it is, that neither a School nor Teacher by all these Methods can make a Scholar. Genius and Application, private Reading, Study, and Converse, must necessarly come in to make him in any tollerable Measure Compleat. Indeed a Lad under an able Teacher, especially who has an easy Way of conveying his Knowledge, stands a fair Chance of coming at the first Principles of any Branch of Learning; and this is the most that is required of a Teacher, for it is impossible to convey all that is knowable. But if a Master give a just Notion of the Principles of Things, and is so happy as create in his Scholar an Esteem of Knowledge, directs him in his Studies, puts proper Books in his Hand, shows him the several Uses of them, and how to make Reflections on what he reads, this is enabling him to improve by himself. All that I have done concerning these matters in the following Pages, is to mention some Books as I go along under each particular Head; But I am not to be supposed to defend every Thing in them (tho' I know them usually recommended) especially these Books that lie without my Province to read or study. And

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it muſt be acknowledged that there are many things in the beſt of Books anent which both good and learned Men do differ. Care indeed ought to be taken, what Impreſſions are made on tender Minds; remembring that Saying of the Ancient, I mind, ſays he, things of old better than of late. Theſe we learn in our Childhood ſink deeper in our Minds and grow together with us.

I have ſlightly touched theſe Branches of Literature that I am leſs acquainted with, and it is not to be imagined that a Man can be equally qualifyed for every Article, and ſpeak as clearly on one Topic as on another; each Mans Faculty appears only beſt in his own way. *Virgil's* Genius is ſaid to have left him in Proſe, and *Tully's* in Verſe. *Saluſt's* Orations are read to the Honour of Hiſtory, and the Eloquence of *Plato* in the Speech he made for *Socrates* (in the Opinion of good *Critics*) is neither thought worthy of the Patron, nor of the Perſon defended; nay in the ſame Kind of Oratory, and on the ſame Subject, he who reaſons clearly and accurately, yet coldly applies; another prepares well, but delivers with an undecent Tone and as unhandſome an Addreſs. And as

it

it fares with the Mind, and ſo with the Body, one wreſtles, another runs, a third leaps, a fourth carries: Each has his Way of Strength, every Horſe is not fit for the Saddle. *Non omnia poſſumus omnes.*

In fine, my greateſt Satisfaction is, however this Performance, of an unſtudied Stile and Dialect, may reliſh with thoſe of the fine Taſte, yet, as the meaneſt are of Uſe to ſome Readers, as well as the more ſublime; ſo I would rather run the Risk of being cenſur'd by many, than omit the Opportunity of ſerving a Few. A man of an honeſt Deſign can ſtand with Patience and Reſolution, the ſtorm of all Enemies, (*Quem neque Pauperies, neque Mors neque Vincula terrent.*) excepting theſe inviſible Fiends, Malice, Envy, and the Evil Tongue, which cuts through the Bone to the Marrow, altho' it hath no Steel in it. But it is a certain Truth, That to pleaſe every one or none, are equally new Things. Therefore when one has endeavoured to oblige a Few, and do a little Service in his own Way and Manner, he ſhould be content with ſuch Fare as the World thinks fit to afford him; and diſdain to to return unneceſſarly the bad Uſage.

For there ever has been ſuch a Set of People in the World (unworthy of Conſideration) whoſe great Delight is to arraign other Mens Faults and Foibles, but leave their own out of the Indictment. Thoſe ſhould conſider that Saying of the Duke of *Wharton*.

When you ſhall my unhappy Deeds relate,
Speak of me as I am, nothing extenuate,
But ſet down nought in Malice.

PART

PART I.

Of HEALTH.

Optandum eſt ut ſit Mens ſana in Corpore ſano.

Auſpicious Health, Propitious Power,
Whoſe Bleſſings Mortals next to Life implore,
With ſo much Luſtre your bright Looks endear,
That Cottages are Courts, when thoſe appear,
Mankind, as you Vouchſafe to ſmile or frown,
Find Eaſe in Chains, or Anguiſh in a Crown.
Garth's *Diſpenſ.*

MAN comes into this World a very weak and helpleſs Creature, and his very Preſervation, as well as his Health and Welfare, depends on the Care of Parents or others in his Infant State. And when we are even arriv'd to Youth and Manhood, Providence, while we are in this World, has laid in our very Nature and Circumſtances, a Neceſſity for our Dependence upon one another. Hence the many Relations, Friendſhips and Alliances among Mankind, were all eſtabliſhed for twiſting and uniting their Intereſts, and making them mutual Aſſiſtants and Comforts to each other.

The firſt Conſideration then, upon our Ap-

Appearence in Life is with Reſpect to our Preſervation, our Welfare and our Health.

HEALTH is the greateſt Bleſſing of our temporal State, and chief Ingredient of Happineſs while here: For tho' a ſickly Body is ſaid to be the beſt Phyſician to the Mind, yet a ſound one is ever allowed to be its beſt Servant. Hence *Health* is ever regarded next to Life, but the Improvement of it is of greater Importance than the Thing it ſelf; and it is of no great Moment to ſeek after it for its own Sake, but for a nobler End: Their being litle Reaſon to be ſatisfy'd with what will have a Period, while Virtue, Knowledge and true Goodneſs never ſhall. Our Duty to our God, our Country and our ſelves, our View to an eternal State, are of infinitely greater Conſequence. Of what Moment is it, whether a Man be dead, ſick or alive, who has no regard to theſe? *Health* indeed is not to be thrown away to pleaſe a Companion, or to obtain the Reputation of any Quality in which we can be undone by Brutes. Yet we ſhould not have an exceſſive Tenderneſs of it, nor of Life either, as to ſacrifice every Thing elſe for their Sake.

I own'

I own, there are ſome Things hard to be defined, as Light, Motion, Time, Space, &c. So it may be ſaid of *Health*: But the ordinary Deſcription given of it is, That it conſiſts in a right Proportion and Temperature of all the Fluids in the human Body, a Soundneſs in all the Solids, with a Mind fit to direct the Motions of the Body and command it ſelf: Which is the ſame Thing Phyſicians call the Rectitude of all the Animal Oeconomy.

But there being no ſuch Thing as an abſolute State of Health, it may therefore be as properly ſaid to conſiſt in one's having no ſenſible Pain or Sickneſs.

It may be conſidered, either as to its Preſervation or Recovery; called the *Hugiaſtic* and *Therapeutic* Parts of Medicine: The laſt of whch is the Province of the Phyſician, *viz.* To reſtore and maintain Health: That of others to preſerve a firm Conſtitution and improve it, For it is not to be ſuppoſed, that Parents and others who have the Care of Youth ſhould all be Phyſicians; yet may do much to preſerve that bleſſed Quality where it is. And for which we offer theſe following Remarks.

1ſt That our Pains and Diſeaſes ſhou'd be

be trac'd from their Original: Many of them are handed down from our immediate Parents, and conveyed to us by their Exceſs of Paſſion or Appetite. Hence the *mala Stamina Vitæ*, and all theſe Prejudices we bring into the World with us. And it is generally agreed, That the good or bad Diſpoſition of the Mamma and the Nurſe influences the Perſon through the Courſe of Life. See *Huarts Trial* of *Witts*, &c.

2*d* If the Mother is healthy, ſhe is the moſt proper Nurſe for her own Child: That Proviſion which Nature ſends into to the World with us being ever the moſt wholeſome and nouriſhing. And it is thought, no Infant ſhou'd be on the Breaſt above nine Months, and all along us'd to Spoon-meat. But above all things avoid preventive Phyſick: It is much ſafer to leave them to Nature. See Mr. *Locke*. And even in Caſe of moſt Diſtempers, I fancy it is now the Practice to uſe gentle Medicines with Rules of Diet and Exerciſe, as the beſt and ſafeſt Methods of Recovery.

But as it is not my Province to enter into phyſical Enquiries Tho' there are

Quacks

Quacks in all Profeſſions of Life, yet I ſhall offer ſome general Obſerves on what is called the ſix Non-naturals, which are Air, Meat and Drink, Sleep and Waking, Motion and Reſt, Excrementitious Matter, or Retention and Evacuation thereof, the Paſſions and Affections of the Mind.

Theſe are called *Res non naturales*, or Non-naturals; becauſe by their Uſe or Abuſe they become either Good or Evil, *i. e.* natural or contrary to Nature: And ſo the Cauſe and Origine of all Diſeaſes and Diſtempers. See *Chambers's Dictionary* of *Arts* and *Sciences*.

With reſpect to Air Obſerve, That to keep cloſe within Doors, ev'n in the Winter Time, is very prejudicial to Health: eſpecially about Noon, when the Weather is fair and clear. Now, it is very unſafe to ſit too nigh the Fire, as it is to be too warm clothed in Summer. Now it is proper to bath Hands, Head and Feet, or rather dip entirely in Water, to preſerve againſt the Violence of the Air. Children ſhou'd be accuſtomed to at thin Slip, or Night-cap, and wear no Clothes, nor Shoes that pinch.

Again with Reſpect to Meat and Drink,

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one grand Spring of our Diſeaſes is from our Appetites; and every Thing we taſte has the Seeds of Mortality in it; which, as I think, the Phyſicians call the mortal Tartar, or inexpreſſible Somewhat; eſpecially theſe Foods which are of hard Digeſtion, ſuch as Blood and Entrails of Beaſts, which are alſo very ſeldom ſound and untainted, moſt of Fiſhes and high ſeaſon'd Meats. But I preſume that from this Principle, *That Nature ſhou'd be always ſtronger than the Food*, There has ariſen another, *That the human Stomach was never originally deſign'd for the feeding on Animals of any Species*. Cuſtom will have its Influence on Mankind, yet it muſt be acknowledged, That thoſe who live on Vegetables, and are uſed to Exerciſe, are always the ſtronger, healthier, and the braver Men. It is certain the more ſimple any thing is, it is the more harmleſs, either to Nature, or with reſpect to Policy: But all warm, or rather hot Meats and Drinks in Winter occaſions Coughs, Mange and Scurvey, *&c.* in Man and Brute. While cold Liquor in Summer, or lying on the cold Ground, when warm with Exerciſe, are no leſs noxious. Dr.

Locke

Locke obſerves, that Children ſhou'd be accuſtomed to any Kind of Meat and Drink; but I fancy with theſe Qualifications we have already ſpoke of, and ſometimes to bear the want of it, except courſe Bread and ſmall Beer, which may be granted them, as often as they have a Stomach, and if they are not hungry, they ſhou'd not eat.

Fruits, if ripe and well choſen, are very wholeſome, ſays Mr. *Locke*, but not immediately after Meals, and, in the Opinion of others, raw Herbs and Sallads are preferable to thoſe prepar'd by Fire, becauſe ordinarly in the Preparation, unleſs the Cook be more than ordinary skilful, the better Parts evaporate.

N. B. Confections of all Kinds, in the general, are thought hurtful.

Concerning Sleeping and Waking, it is to be obſerv'd, that an Hour before twelve at Night is uſually thought worth any two Hours following. Children ſhou'd be allowed Indulgence in Sleep by any thing. Aged People drop to Death by Sleep, while it is the Nurſe of Youth and of Infants; but they ſhou'd go ſoon to Bed and be early up in the

Morning, nor ſhoud they be awaked too haſtily, &c. See Dr. *Locke*.

Sleep is ſaid to be the Reſt of the animal Spirits or Nervous Juice, as ſome ſtile it; but whether there be any particular Liquid in the Nerves, is not my Buſineſs to enquire; yet it is one of the greateſt Refreſhments to our Nature when moderately taken. But as all other things, ſo it, when taken to Exceſs it ſtupifys; eſpecially when one is awakn'd upon a Surpriſe: and after a Child is got awake, don't allow him to ſlumber.

Mr. *Locke* obſerves, and theſe Authors named in the introduction are moſt worthy of being conſulted, That their Beds are better of Twilts then of Doon or of Feathers; and I add it is moſt cautious to conſider who are our Bed-fellows, if it be true that the moſt of Diſeaſes are infectious.

With reſpect to *Motion* and *Reſt*, Dr. *Sydenham*, and Dr. *Fuller*, in his *Medicina Gymnaſtica*, gives excellent Directions; the Latter ſhows how Temperance, Sobriety, Chaſtity and Purity, in Opoſition to Sloth, Gluttony, Drunkenneſs and Laſciviouſneſs, will with theſe Excerciſes,

Riding,

Riding, Swiming or Bathing, Rubbing or Currying, not only preſerve but in a good Meaſure recover a broken Conſtitution. I ſhall only in the general obſerve, as I am writing in a more immediate Manner for the uſe of young Scholars, that tho, all Excrciſe before Meat is wholeſome, yet immediately after it, is Dangerous; eſpecially Reading and cloſe Study. Hence it has been the Practice of the moſt judicious Scholars, to read and ply their Book more in the Morning, and Forenoon than after Dinner. And I preſume it is not an unjuſt Thought, That

Aurora eſt Muſis amica.

Swiming was eſteemed ſo neceſſary for Gentlemen among the old *Romans*, that they ranked it with Letters: And of one ill educate they us'd to ſay *Nec didicit Literas nec natare.* Yet tho' many have ſav'd their Lives thereby, not a few, through their Folly and Raſhneſs, have thrown them away. But at preſent I am to conſider Swiming, or rather cold Bathing as a Preſervative of an healthy Conſtitution: And in this view, we ſhould

ſhould take this Caution, not to go into the cold Water when overheated with Exerciſe or immediately after Eating, nor when troubled with the Itch, Fever, Aſthma or any other Difficulty in Breathing. Cold Bathing is ſaid to be a great Preventive againſt Rickets, &c. in Children. On this Principle, the *Germans* of old, and *Scotch Highlanders* to this Day dip their Infants in the Morning Summer and Winter. And it is a common Maxim with the Farmers, that Swiming makes their Cattle thrive, Cures Horſes that are Hidebound, Lame, Foundered, or that have old Strains: but are careful not to Swim them againſt the Stream leaſt they become Wind-broken.

Concerning Exerciſe in general, Thus,

By Chace our long liv'd Fathers earn'd their Food,
Toil ſtrung their Nerves and purify'd their Blood,
But we their Sons a pamper'd Race of Men,
Are dwindl'd down to Threeſcore Years and Ten,
Better to Hunt in Fields, for Health unbought,
Than Fee the Doctor for a nauſeous Draught,
The wiſe on Exerciſe for Health depend,
God never made his Works for Man to mend.

Of Excrementitious Matter, &c. Rubbing and Currying with a Fleſh-Bruſh

Bruſh do mightily advance Perſpiration; as ſhaving the Hair refreſhes the Memory, and ſtrengthens the Head. And Dr. *Locke* obſerves, That a regular going to Stool has ſo much Influence on Health, that he never obſerved a Perſon liable to Looſeneſs of a ſtrong Judgment.

Of the Paſſions and Affections. Theſe are ordinarly diſtinguiſh'd by the Concupiſcible and Iraſcible, or range themſelves under theſe two, Love and Anger: An exceſs of which hurry us into Diſeaſes, while a right Ballancing of them keeps us from Sin as well as Diſtemper: Without which we can neither be Good nor Healthy. *Sophocles* is ſaid to die with Exceſs of Joy, and *Homer* with Grief: Which Paſſions, as to their Effects, are thus deſcrib'd by the Sacred Author *Prov* xv. 13. *A merry Heart, maketh a cheerful Countenance; but by Sorrow of the Heart the Spirit is broken.* Thus Pleaſure, or Sorrow Immoderate, equally waſte and rack the Conſtitution.

Whether we Joy or Grieve, the ſame's the Curſe,
Rejoice at Better or we grieve at Worſe. Pope.

Which brings alſo to Mind theſe celebrated Lines,

Go gentle Gales and bear my Sighs along,
For Her, the feather'd Quires neglect their Song,
For Her, the Limes their pleaſing Shade deny,
For Her, the Lillies hang their Heads and die.
Ye Flowers that droop forſaken by the Spring,
Ye Birds that, left by Summer, ceaſe to ſing,
Ye Trees that Fade, when Autumn *Heats remove,*
Say, is not Abſence Death to thoſe who Love.

Autumn.

Why Anger and Fear have the ſame Effects, and the Dread of Death has been implanted in human Kind as a peculiar Curſe: No other Animal is capable of it, while the Old, the Young, the Innocent, the Guilty, the Monarch on the Throne, and Wretch groaning in Chains, all equally languiſh in one common Apprehenſion of that tremenduous Change. Happineſs ſhudders at it, nor can Miſery give it Welcome.

Grief has ſuch Influence on our Nature, that our Bleſſed SAVIOUR who was a Man of Sorrows and acquainted therewith, is ſaid to appear as a Perſon above fifty, when he was only a little more than thirty Years old.

Hope is indeed a charming Paſſion, the only real Friend of human Thought:

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It beguiles the preſent Miſery, it robs Misfortune of its Force, and makes the Breaſt that harbours it happy, amidſt a Sea of Cares: And if at laſt, it proves deluſive, nothing is loſt but ſo much Time from Woe.

There have been more kill'd in Flight than in Battle. This ſhou'd adviſe us not to be affraid of being Sick, that is a Diſtemper of it ſelf, and the Foundation of many others. It is ſaid by ſome, that the Body receives Infection the ſooner, for being affraid of a Diſtemper; and inſtance that of the Peſtilence, *&c.* But as the Perfection of all our temporal Happineſs is, neither to be affraid, nor wiſh to die: So we ſhou'd avoid the Cautions of lazy and ſedentary People, who by fearing Diſeaſes are almoſt ever ſick; and leaſt they ſhou'd be ill, won't ſtir out of Doors, and for want of Air and Exerciſe contract Diſtempers which effectually cut them off: While others tampering with Preventive Phyſick to diſappoint an imaginary Diſeaſe, create a real one. Hence the *Italian* Epitaph.

Stavo ben, ma per ſtarmeglio, ſto qui.

I was well, wou'd be better, took Phyſick, and died.

But

But there is one Rule that I would not wish to have omitted, and that is, We should be careful to observe what has been formerly hurtful or agreeable to our Health. I presume, the Proverb of a Man's being either a Fool or a Physician at forty, proceeds from thence.

In Fine, Let us ever maintain a good Conscience towards God, and void of Offence, especially towards wise Men: This will, in the sacred Phrase, be *Health to the Navel, and Marrow to the Bones.* By this *Moses* lived an hundred and twenty Years, his Eye was not dim, nor his natural Force abated. And when Sickness and Pains do attack us, let us not be careless of the Physician, nor despise the Assistance that Providence, by his hand, offers us. It is the Observe of Sir *William Temple*, That a Man has but *four* things to chuse with Respect to his Health, *i. e.* To exercise much, be temperate, take Physick or be sick; so that the Conduct of our learned Countryman *G. Buchanan* is not to be approven of, who is said in his last Fever to have defy'd the Phisicians, and refusing their Advice died with a Glass in his Hand and these Words

of

of *Propertius* in his Lips.

Cynthia prima ſuis miſerum me cepit Ocellis,
Contactum nullis ante Cupidinibus.
Tum mihi conſtantis dejecit lumina Faſtus,
Et Caput impoſitis, preſſit Amor Pedibus,
Donec me docuit caſtas odiſſe Puellas,
Improbus, & nullo vivere Conſilio, &c.

Now tho' for Judgment and Learning through the Courſe of his Life he was an eminent Pattern, yet the greateſt Heads of Wit, may ſometimes be liable to no ſmall Acts of Folly.

See Dr. *Cheyne* on Health, Sir. *Will. Temple's* Eſſay on long Life, *Seneca* De Sanitate tuenda.

PART II.

Of MANNERS and CIVILITY.

Virtus Rectorem Ducemque deſiderat, Vitia ſine Magiſtro diſcuntur.
Eſt Modus in Rebus, ſunt certi denique Fines,
Quos ultra citraque nequit conſiſtere Rectum.

HOR.

THIS Part of Education, commences with the firſt Exerciſe of Rea-

ſon; And as Virtue is incomparably preferable to Health and Fortune, ſo Morality is to be conſider'd, as the true practical Wiſdom, and far more excellent than that of the talking and diſputing Kind. What a Shame then is it to our Sex, we ſtudy it not enough? What a Scandal to the other, if they ſtudy it not at all, when it is ſo higly amiable in it ſelf, and highly profitable and advantageous unto us?

MANNERS is a Word in our Language uſed in two very different Views: Sometimes it is taken for Morality or Virtue, at other times it is the ſame with Civility, Ceremony, or what is call'd good Breeding; which differ as much as the Mode or Manner of expreſſing a Thing does from the Thing itſelf.

It is a general Opinion that with Reſpect to either, The firſt Thing is, to learn to obey. This is the fundamental Leſſon which all future Inſtructions are to be built; whether of Erudition or Literature, Manners or Politeneſs. The Infant Paſſions being check'd and bridled by good Diſcipline makes the Man governable, while Rigour and exceſſive Indulgence are equally hurtful. *Immoralities and a ſtub-*

born

born Diſpoſition are to be kept at under, and it is only on theſe Accounts the Laſh ought to be uſed. Too much Delicacy and Indulgence is one of the greateſt Blunders in Education, by which great Numbers have been undone; while the rigid Severity has the ſame Effect. One great End of Chaſtiſement is to bring to a Senſe of Faults, and then the moſt candid Allowances ſhould be made, eſpecially for Thoughtleſneſs, Follies and Impertinencies: As every Purpoſe of a more proper Conduct for the future ought to be cheriſhed. *It is infinitely more difficult to command with Diſcretion, than to obey.* Few know the right Uſe of Power. *Princes*, as well as *Parents* or *Teachers*, have dropp'd into the Misfortune to think they cou'd not rule unleſs they tyrannized.

I do not here pretend to write a Syſtem of Morals, but only offer ſome Obſerves introductory thereunto: And among others I muſt reflect on that Saying, *Maxima debetur Pueris Reverentia.* They do expect a great Regard from us, therefore they are not to be jeſted with, nor laugh'd at, as if made for Diverſion; nor to repeat before them the Follies of

our

our Youth; nor ſhou'd they know what Height of Affection we bear to them: Eſpecially that any one of them is more beloved than another: They are jealous of being diſreſpected, and Diſpleaſure and Reſentment is uſually raiſ'd againſt *your Darling*.

They ſhould be inſtructed, not to truſt too much to Promiſes, yet to have a due regard to their own Word; never to break Faith while in their Power to keep it, ev'n in the moſt minute Affairs; to tell no Lies ev'n in their own Excuſe, and to beware of *Talebearing*; to be ſenſible of the Baſeneſs and Infamy, as well as Cruelty of ſuch a Conduct. Hence ſhall they through their Courſe of Life evite being Murderers of Reputation and Uſefulneſs, and become ſo generous, manly and couragious, as hunt down Scandal and Calumny, theſe vileſt Peſts of Society, that the Authors and Abbetors thereof may be leſs capable of Miſchief for the Future.

It is again no ſmal Incitement to Virtue, that Youth be educate in the Ignorance of their Rank. It is time enough when they have arriv'd to Majority to be let into the Knowledge of their

their Station and Fortune. Then they ſhou'd be ſhown what the World expects from theſe of their Family, Fortune or Education. And that then they ſhou'd be qualified for theſe Employments, and Profeſſions of Life they deſign to purſue. The Neglect of ſuch Qualifications is an Immorality of the worſt of Conſequences to Society, tho' too little conſidered.

They ſhou'd be early inur'd to Tenderneſs and Compaſſion: This is a ſtrong Bar againſt Injuſtice and Oppreſſion, and particularly discharged a barbarous Uſage of the Creatures. This will reſtrain them from mocking at natural Weakneſſes or providential Misfortunes of others: The treating the Aged or the Poor with Rudeneſs and Cruelty. The Hiſtory of the Children of *Belial*'s baſe Treatment of *Eliſha*, the Prophet, 2. *Kings* iii. 36. and the Judgment that befel them, is a proper Subject for Diſcourſe in their Preſence. They ſhou'd be made to underſtand, There is not by Nature ſo great an Inequality betwixt one Man and another, as is too frequently thought: And that not only at preſent, but even a Fancy handed down to us from the

moſt

moſt ancient Times: *Job*, for Example, who, in his own Perſon, experienced the different Effects of Proſperity and Adverſity, felt the different Conduct of the World to him alſo on theſe very Accounts. When he is repreſented in a flouriſhing Condition, *Job* xxix. 21, &c. *Men gave Ear unto him and waited, and kept Silence at his Counſel, after his Words they ſpake not again, he choſe out their Way, and ſat Chief, and dwelt as a King in the Army.* But in the immediate following Paragraph of his Hiſtory, the Scene is quite altered: And this once rever'd and venerable Perſon ev'n becomes a Song and a Byword to the baſeſt of Miſcreants, to thoſe who were younger than He: And, according to the ſacred Phraſe, *by thoſe who were Children of baſe Men and viler than the Earth.* Nay *Solomon* obſerves, that not only the inferior Part of Mankind, but even men of Power were often ſo blindfolded as ſee no inward Excellencies of a great Man, in low Life, *Eccl.* ix. 16. Theſe Inſtances are deſignedly ſet before us, to let us know what we are, and what we ſhou'd be, *i. e.* not Inſolent, Proud and Imperious, but Affable

and

and Human: Considering that Discretion and Gentleness is a common Debt we owe to Mankind.

In short, every Temper should be taught a Virtue suitable to its respective Occasion. The Covetous inspir'd with Generosity, the Prodigal with Frugality, the Indolent and Soft with the Desire of Glory, the Proud with Humility, especially when proud of their Pride, the Meanspirited with Courage and Magnanimity, and the viciously Ambitious with Justice and Mercy. See *British* Spectator's, Advice to an Apprentice, by a Lord Mayor of *London*, &c. As for Ethic's, properly so call'd, they come to be considered afterwards.

Of *CIVILITY.*

None yet have been with Admiration read,
But who, besides their Learning, were well bred.
ROSCOM.

IT is natural to wish to be beloved, and it is good Nature and good Sense that makes fairest for the effecting it; Without these Society and Conversation cannot be kept up: And therefore to represent them, or supply their Place, there

there has been an artificial Kind of Humanity Invented; or Art of Behaviour, under certain Laws of Decency and Civility, call'd otherwiſe Complaiſance, and direct as to the external Form, Mein, Air, or Addreſs which has been in moſt Countries eſtabliſhed to expreſs the Politeneſs of the Mind, and to carry a Man through all Companys without giving Offence. And is different from the Art of Pleaſing or of Prudence, which beſides Civility, requires Wit, the fine Taſte, and a Knowledge of Mankind.

Civility and Complaiſance does not meerly conſiſt in pulling off a Hat, making a Leg, going in or out at Door; but in a Compoſure of Language, Looks and Motions ſuited to the Perſons we ſpeak to, and Circumſtances of Meeting. The Look, the Gate, the Diſcourſe, the Action, the Voice, and even Silence have their Attractives.—But an Extream Deſire to pleaſe, ordinarly raiſes a Diguſt. Conſtraint ſullies the brighteſt Actions, and Plainneſs pleaſes even in the Meaneſt. Affectation alſo is ever attended with Guilt, and too much Self-Conceit.

Maſters

Masters in the Science of Ceremony nd Dancing affirm, That Children, hen young, are easier instructed there- n, before their Organs are stiff and form- ed; as those in Musick and Languages, ssert, that in Childhood the Organs are est set to Sound and Pronounciation.

As there is a Complaisance in Word nd Expression as well as in Gesture, o there is nothing more fulsom than Flattery; that false Complaisance, which s justly called the Art of deceiving plea- antly. The Flatterer can weep with he unfortunate, and slander with the Slanderers, shew an Affection for all, but have none for any. He can find Virtues or Vices wherever he wishes hey should be. This kind of Complai- sance is as distant from Friendship, as Prudence from Craft, or Courage from Rashness. On the other Hand, The bold Rebuker pays a Complaisance unto Himself, gives Advice undemanded, and would be ador'd by all Men on that Account; while he puts Men of Sense to the Question, whether he shows more of his Vanity or of his Rudeness. And al- biet he should be allow'd to be Learn'd, or esteemed Virtuous, yet by exerting

his ſharp, reprehending Humour, it may at leaſt be ſaid of him as *Plato* ſaid of *Zenocrates*, That notwithſtanding his other good Qualities, he had need to ſacrifice to the Graces.

We would more eaſily bear with Imperfections in others, if we conſider how often we ſtand in need of ſuch a Favour our ſelves, But it is very hard, neither to ſhew Mercy to our Neighbour, nor bear with the Thought of it, that he ſhould do juſtice to us. A Man of this rough unpoliſh'd Diſpoſition, whatever he ſays diſpleaſes. For tho' he utters Truth, yet it is ſo ungracefully ſaid, that inſtead of making Men better, the Perſon renders himſelf either the Object of their Hatred, or of their Deriſion and their Jeſt. For without good Nature, the beſt Advice ſeems but a Reproach, and Correction an Injury.

There is a due Reſpect to be had to anothers Quality, his Age, and other Circumſtances: And likewiſe to our own Dignity. To act the Philoſopher before the Youthful or the Gay, or diſreſpect Age, tho' on no other Account venerable, is beyond Expreſſion ridiculous. Nor does the Air of a Beau in a Perſon

of

of Quality, a Senator, or a Gentleman of the learn'd Profeſſions make an agreeable Appearance. Therefore ſays one, Somewhat of a genteel Behaviour embelliſhes the Scholar, too much ſpoils him.

I have already obſerved, That good Nature, good Senſe, and Underſtanding, as they are preferable to Ceremony, yet, they are neceſſary Introductions to Civility and Politeneſs.

When therefore, we ſee a Perſon ill-natur'd, peeviſh, paſſionate and reſolute, proud, yet mean ſpirited, ungrateful for good Offices, revengeful for even imagin'd Injuries; whom the greateſt Endeavours can never oblige, and will give you the worſt of Treatment, becauſe you are entitl'd to the beſt; who is ever upon the Inquiſitive, and believes every Thing; eaſy to be led, and ſure to be governed by the laſt Advice; who detracts from every Virtue, and magnifies every Inadvertency; who ſometimes can hear nothing to your Prejudice, at another time nothing in your Favour; who never was a ſteady Friend, but ſure to be a violent Enemy; who loves to be conſulted in every

ry Thing, and have his Counſel followed right or wrong: Civility by no human Means could be attainable by ſuch a Perſon; It may be ſaid of him, what the Apoſtle ſays of the *Tongue*; for he and it are equally untameable by Man.

But, Thoſe whoſe natures are capable of being form'd to Politeneſs, it is generally agreed, That polite Company and Converſation is the readieſt and eaſieſt Way for the attaining thereof; and it is ſcarcely Practicable to arrive at it otherways.

How much of it may be got by Reading I cannot well tell. Tho' we have Books of conſiderable Note on the Subject, as *La Caſa*'s Galatea, *Caſtiglione*'s Courtier, originally written in *Italian*, Don *Quixote*, which has been of great uſe in *Spain*, The *Britiſh* Spectator, Reflections on Ridicule, and if you pleaſe, I ſhall add Mr. *Petries* Rules of Civility.

PART

PART III.

Of RELIGION.

By Education moſt have been miſled,
So they believe becauſe they were ſo bred:
The Prieſt continues what the Nurſe began,
And thus the Child impoſes on the Man. Dryd.

So from the Time we firſt begin to know,
We live and learn, but not the wiſer grow;
But he who Truth from Falſhood wou'd diſcern,
Muſt firſt diſrobe the Mind, and all unlearn
To diſpoſſes the Child; the Mortal lives,
But Death approaches e'er the Man arrives.
Thus Truth lies hid, and e'er we can explore,
The glittering Gem, our fleeting Life is o'er.
Prior

RELIGION comes next to be conſidered, without which, Man can ſcarcely be thought to differ from the Brute. Religion is as eſſential to the Human Nature as Reaſon, and the ultimate Difference between the Man and the inferior Animals. What a Pity is it then that Irreligion ſhould become ſo creditable and in Vogue, and that the Character of *David*'s Fool, ſhou'd become

come the Badge and Signature of Wit. It is a juſt Obſerve, that none can be ſo fooliſh as he who ſays, *There is no GOD*; for none but a Fool can ſay ſo.

Religion according to the *Etymon* of the Word ſignifies, our voluntary Reſignation of our ſelves to the Love, Fear and Obedience of our Creator, and that we expreſs our Veneration for the Supreme Being, not only by outward Acts of Devotion, but by our univerſal Benevolence to our Brethren of Mankind: And ſo it alſo ſignifies our being knit together with them in mutual Affection; which is to be expreſſed by mutual Good Offices of Life. Religion is not to be learned from the Notions that the World has formed of it, nor from the Maxims of the *Philoſophers* and Sage Doctors; but from the Doctrine, the Precepts and the Example of JESUS, and from the Deſcriptions given of it in his Word and by his Spirit; ſuch as in theſe remarkable Words of the Apoſtle *James* where under the Epithet of *Wiſdom* he deſcribes Religion as the Wiſdom from above, which is *Pure, Peaceable, Gentle, eaſy to be entreated to that which is Good, full of Mercy and good Fruits, with-*

out

out Partiality and without Hypocriſy. And that of the Apoſtle *John*, *This is the Love of GOD, ſays he, that we keep his Commandments*; the beſt Evidence of our being beloved of GOD, and of our Love unto him. And our Bleſſed *SAVIOUR* lays ſo much Streſs on that Commandment, *of our loving one another*, that he makes it the very Badge and Characteriſtick of Chriſtianity. In our tender Years before we can read, Mr. *Locke* propoſes, we ſhou'd be taught to get by Heart, the Ten Commandments, LORD's Prayer, and Apoſtles Creed; but whether it be their Compoſure, ſee Dr. *King* on the Creed, Dr. *Burnet* on the 39 Articles.

After Children can read the Engliſh Tongue, It is the Practice with us to cauſe them repeat the *Weſtminſter* ſhorter Chatechiſm, which is indeed a conciſe and neat Syſtem of Chriſtian Divinity, and therefore, as introductory thereto, ſome put in their Hand Mr. *Williſon*'s Mothers Catechiſm: But, above all other Books, their *Bible* ought to be recommended to them, and the ſelect Paſſages of it; before any Books of human Compoſure: Not, that theſe are uſeleſs, on the

the contrary, proper Catechiſms, as *Vincents*, Dr. *Iſaac*, *Wat*'s Hiſtorical Catechiſm, and ſuch practical Books as Mr. *Guthrie*'s Trial of a ſaving Intereſt in CHRIST, Dr. *Scougal*'s Life of GOD in the Soul of Man, when come to ſome Years, are uſually recommended.

As they arrive to further Degrees of Underſtanding, it is neceſſary to ſet before them the Evidences for the Being of an All creating Power and Providence, the Immortality of the Soul, with the Certainty of a future State of Rewards, and Puniſhments; This will afford worthy Thoughts of GOD and his Divine Perfections, proper Notions of this World and of themſelves. And although no poſitive Doubt ariſe with Reſpect to the Truth of the Chriſtian Religion, in which they are now ſuppoſed to be in ſome Meaſure educate; yet in Gratitude to their Parents and others, and for their own Satisfaction they ſhould enquire into the Grounds of that Faith they profeſs: For if Chriſtianity be true, then all other Inſtitutious oppoſite thereto muſt be falſe. It is indeed certain, that Good and Evil, Truth and Falſhood, are Realities Independent on our

Opinion,

Opinion, yet in Practice we muſt lay hold of that, which, after the beſt Information, appears to us to be good, and that only. In this Enquiry we ſhould beware of an overbearing Eſteem for the Principles of a Party; for tho' in good Manners, no Man will ridicule the profeſſed Religion of his Country, yet it is an Exceſs of Complaiſance blindly and implicitely to ſubſcribe to its Articles. I am of Opinion, The Chriſtian Religion is beſt proven Divine, by ſeriouſly examining the Bible it ſelf, its being Authentick cannot be doubted, without overturning all Rules, by which the genuinneſs of any other Writings can be confirm'd; and there are few or no Objections againſt Chriſtianity, but what it offers an Anſwer to, itſelf. The Writers of Chriſtianity had no Temporal Power nor Wealth to entice them, no Spiritual Dominion to cloak their bad Deſign; every *Philoſopher* who farm'd a School, even *Pythagoras* not excepted, valued themſelves on the Motives of Wealth, Fame, Power, *&c.* And the *Apoſtles* alſo had no Secret or Eſoteric Doctrines, as had the *Philoſophers*; which is the ſtrongeſt preſumpti-

on, they could have no Cheat in View.

But consider, the great End of the Gospel is far from encouraging the Vanity and Vices of Men; it's design is to engage them to Virtue, to convert them from Folly and Sin, and save their Immortal Souls, to pull down the strong Holds of the evil one, to repair the ruins of Mankind, to restore the Image of their Maker in them by Virtue of a *Mediator* and Intercessor betwixt GOD and Man, whom 'tis fit for us to view in his Person and Offices, and consider what he has done and suffered, what he has purchas'd, promis'd and prepared for us, and what Commands he hath enjoin'd us: It is he who has revealed the great Mystery of *Godliness*, who has discovered the Gulf and the Lake, and even unveil'd the Glories of Heaven. If the best attested History can gain Belief, the fulfilling of many antient Prophecies can gain Credit, if Almighty Power evidenced in miraculous Operations, if the most pious Precepts and most exalted Rewards, the Sincerity of *Martyrs*, the extraordinary Gifts of Tongues, *&c.* which were bestowed on it's first Preachers, the Faith and Profession of the best and wisest of Men

can

an influence us; we have reaſon to ſay *f the Goſpel be hid, it is hid to them hat are loſt*, loſt to the Uſe of Reaſon, s well as to the Grace of GOD; for his is *Life eternal to know thee, the nly true GOD and JESUS whom thou aſt ſent:* Thus it would appear though ne Argument is of greater Weight with ne Man than with another, yet Heav- n never deſigned, that the whole ſtreſs for the Truth of Chriſtianity hould depend on any one Argument, ut that all the collective Evidence, of- ered us in the Scripture, ſhould be ta- ken into View before we form the Con- luſion.

And it is obvious, that we ſhall never ind any Book wrote againſt Chriſtiani- y either by way of Serioufneſs, Satire, r Ridicule, that affects it further than ts Mode and Circumſtances; or if it loes, the Author either builds upon a falſe *Hypotheſis*, or offers Objections gainſt ſome particular Part thereof, which no Chriſtian is bound to anſwer; eeing he is ſatisfy'd, the whole well atteſted and the Evidences brought to- gether are ſufficiently concluſive. For there is no one Principle in Nature,

but

but will admit of an Objection, and by this Rule we would reject Reaſon, becauſe it cannot ſolve every Difficulty.

Knowledge and Practice make up the whole of Religion, or any thing elſe? and unleſs the doctrinal Part be underſtood, the practical will be neglected. Ignorance is the Parent of *Enthuſiaſm* and *Superſtition*. The *Enthuſiaſt* fancies, he has ſuch immediate Impulſes and Revelations, without offering any Reaſon for them, as raiſes him above the ordinary Methods of Inſtruction, becauſe he is inſpir'd. The Superſtitious pretends, as the Phariſees of old, to more Faith and more Acts of Goodneſs than GOD has required of him, and therefore pleads Merit;—And theſe two Principles naturally produce Bigotry and blind Zeal, which has produced more Miſchiefs to Mankind than the Rage of the boiling Deep, or Fury of devouring Fire. In the Opinion of the Poet, Zeal ever argues Weakneſs of Judgment or a ſecret Love to Vice, and that Paſſion has run away with one's Senſes.

For virtue's ſelf may too much Zeal be had,
The worſt of mad-men is a Saint run mad. Pope

This

This Diſpoſition, if attended with Power, never fails to produce ſome Sort of Perſecution or other. *Spain* and *Portugal* not only evidence this; but it could be wiſhed it never had been practiſed by Proteſtants, who not only have baited one another for Differences in circumſtantial Matters of Opinion, but alſo for triffling Imprudencies in Life; as if Mens Brains were to be all of one Size, and that they were to be Impeccable, or, which is the ſame thing Unchangeable, which no Creature, far leſs the Perſecutor dare pretend to. But another Evil of bold and overheated Zeal is, That as it creates Perſecution, ſo it makes Men Hypocrites, and oblidges them to ſay they are in the Wrong, while they actually think themſelves in the Right: And the Perſecutor muſt likewiſe at the leaſt be guilty of Self-hypocricy and vail his own Heart from his View. There is a natural Connexion of all Vices, eſpecially thoſe that have Cruelty for their Aim.

I ſhall now offer ſome few Remarks on the poſitive Inſtitutions of Religion in general, and next conſider, what View we are to take of that of Chriſtianity, in Order to a right Underſtanding thereof.

And

And it is natural to obſerve, that a Revelation, which pretends to be from GOD, *which brings glory to GOD in the higheſt, Peace on Earth and good Will towards Men:* ſom its own real Goodneſs and Fitneſs to moral Agents; the leaſt that may be ſaid of it, is, that it may be Divine. On the contrary, an Inſtitution derogatory to the Honour of GOD, and prejudicial to Society, cannot be from Heaven, becauſe it is oppoſite both to the Nature of GOD and his reaſonable Creatures, at once.

That Religion which is moſt ſimple, muſt be the moſt antient: In this Reſpect Natural Revelation is preferable to that which is explicite, and Chriſtianity to all other poſitive Inſtitutions, and that Society of Chriſtians who have the feweſt human Inventions to thoſe who have many.

It is a Scandal for a young Gentleman to be groſsly ignorant of the Religion of his Country, yet more ſo to ridicule it; and it is ordinarily thoſe, who have thrown Reflections on Religion, the Fathers, Shool-divinity, &c. Who underſtand neither. But to underſtand the Chriſtian Inſttiution, it will not be amiſs

to

to consider it in these following Views. Let us be always careful to distinguish betwixt absolute and relative, natural and revealed Religion, or in other Words, betwixt the moral and instituted Parts of Belief and Practice. What is knowable by Reason, distinct from Revelation, see President *Forbes*'s Christianity near as old as the Creation: Mr. *Boston*'s Four-fold State of Man.

Consider these Doctrines and Commandments, that are peculiar to Christianity, these Promises and Threatnings, by which Obedience is enforced, and a modest Profession required, as well as Faith and Repentance. That Faith which saves, includes Obedience, and Obedience Faith. Again the Nature of the Divine Covenants, *Viz.* of *Works Redemption* and *Grace.*

There are some Parts of Scripture more necessary to be acquainted with than others; as the Sermons of our SAVIOUR are preferable to many Passages in the Book of *Leviticus*, &c.

These things I have thought proper for the Knowledge of a private Christian; for further information, see *Roland* on the Sacrament, and Dr. *Trapp*'s Sermons,

II. Vol.

II. Vol. octavo, againſt unſettled Notions, and Want of Principles in Religion. We ſhall, in the Sequel, conſider Dvinity as a *Science*.

PART IV.

Of LEARNING, &c.

Segnes creantur Segnibus et Pigris:
Eſt in Moloſſis, eſt in Apris Patrum
Morbus; nec ignavi ferocem
Progenerant Aſini Leonem. MARTIAL.

Doctrina ſed Vim promovet inſitam,
Rectique Cultus roborant Pectora,
Utcunque defecere Mores,
Dedecorant bene nata Culpæ. HOR.

A little Learning is a dangerous thing,
Drink deep, or taſte not the Pierian Spring,
There ſhallow Draughts intoxicate the Brain,
But drinking largely ſobers us again. POPE.

SECTION I.

THE End and Deſign of Learning, is either to make a Man ſupport Solitude with Pleaſure, or be uſeful to his

his Country in that Profession he undertakes, and tho' in former Ages, reading and writing our Mother Tongue, made a Man esteemed a Scholar, then afterwards Launguages and Sophistry were alone thought Learning, yet now this part of the World, neglecting the dead Languages, and even in a great Measure Speculative Philosophy, value rather the useful and little Acomplishments of Life, such as Arithmetick and Practical Geometry than what is stiled the polite Literature.

Learning is thought to be better acquired a publick Education, and Virtue by that of a private. It was a Saying of the great *Buchannan*, I learn much from my Master, but more from my Condisciples. But publick and private Instructions do best united; tho' by a publick Education a Lad learns more than by Books, and is introduced to know how to act in the Affairs of Life afterwards; besides it lays a Foundation of Acquaintance that may be of use to him when he comes to Manhood.

A School should be well lighted, furnished with proper Seats; for a cold House with bad Lights and a sour, me-

lancholy Teacher, is a moſt diſcourag-
ing thing to Children. On the othe
hand no Expence for Books, or Encou-
ragement to the Teacher ought to b
ſpared, the Maſter ſhould be put in ſuc
a Condition, asabove either the Flatter
or Fear of Parents; otherwiſe Boys ma
become Rakes, the Maſters ſloven an
and contemptible.

The Qualifications requiſite in
Teacher, are Knowledge, Patience an
good Senſe, an eaſy Way of communi-
cating Knowledge, and who takes Plea
ſure and Delight in his Buſineſs. Learn
ing of itſelf, and the Subſcribing o
Creeds and Articles of Faith, which is al
ſo a legal Qualification, are not ſufficien
to make a Schoolmaſter; in both which
Reſpects the World has been mightil
impoſed on. Some have fancied that
little Skill in Grammar, and a Stock o
latin Words, qualified a Man for a la-
tin Scholar; tho' he could not diſcove
the Beauties of an *Horace*, a *Saluſt*,
Livy, or a *Buchannan*.

While there has been great Juglary
uſed anent ſubſcribing of Creeds: Some
pretend to ſubſcribe in as far as they
are agreable to Scripture and Reaſon;

by

by this Evaſion, a Proteſtant may ſubſcribe *Pope Pius's* Creed. Some pretend to ſubſcribe them as a Bond of Peace and that they ſhall not teach the contrary. Some again pretend it unlawful to impoſe them, and that on Penalty of Noncommunion, the greateſt Severity a religious Society can inflict; that tho' they have done great Service, as conveying a Connexion of Divine Truths, yet to impoſe Subſcription is contrary to CHRIST's legislative Authority as King of the Church, that many of the Texts quoted do not prove theſe Articles, and that theſe Texts were not writ with them in the firſt Edition of the *Weſtminſter Confeſſion*, and that it was not ſubſcribed by theſe Divines who compiled it, but only by their Prolocutor, Aſſeſſor and Clerks, as Acts of Synods are. And they inſtance that the wiſeſt of Churches and Princes have been againſt ſuch a Practice. That there are no ſuch Impoſitions at *Geneva*, &c. That King *George* the I. and the King of *Pruſſia* at *Ratiſbone* recommended it, to aboliſh the Impoſing ſuch Subſcripts. Laſtly, Others are violent, not only for impoſing the Subſcribing

of

of Confeſſions, but impoſing that too of the *Solemn League* and *Covenant*; although it was never any Part of the Standard of Doctrine and Diſcipline of the Church of *Scotland*. Thus I have ſtated the Matter, and I leave every one to judge for himſelf.

I now return to my Subject, and as to *School Diſcipline* it is certain, a Boy ſhould not be in a Fault, meerly becauſe the Maſter deſigns to be angry. Incivilities and Immoralities, and what leads thereunto, ought to be crubbed, eſpecially a ſtubborn and diſobedient Temper. It is hard, for the want of a Leſſon at a Time, to give him the Whip and Scourge, or to expoſe him to Scoff and Ridicule, and to the Contempt of his Comerads. A great Regard muſt be had to a Boys Temper, either in Chaſtiſing of him or as to the Buſineſs he applys to. He is is not to be loſt Hopes of, becauſe he is ſlow in his Proceeding for ſome Time. Gold grows not on the Surface of the Earth: And we are to remember, that a Man is not loſt to Society, becauſe he has not a Genius for Scholar-craft. A Man who is not born a Poet or a Wit, yet may be a Man of Judgment, fit for

Buſineſs,

Buſineſs, and an extraodinary Mechanic.

SECTION II.

Some REMARS concerning, LANGUAGES in general, &c.

AS *Languages* are the Channels by which Knowledge and Learning are conveyed, ſo it is for this Purpoſe only, they are worth the attaining.

Languages ordinarly are diſtinguiſhed into Dead and Living, Antient or Modern. The Dead *Languages* are only Three in Number, the *Hebrew*, the *Greek* and the *Latin*.

The *Hebrew* is ſtudied by Divines, on Account of the Old Teſtament being originally writ in that *Language*.

The *Greek* Tongue is valued, becauſe *Greece* was once the School of the World, and Terms of Art in every Science, even to this Day almoſt, take their Riſe therefrom.

The *Latin* is eſteemed becauſe of the vaſt Extent of the Roman Government; and becauſe it has generally been that *Language* in which the learned have communicate their Knowledge; and the

uſe

uſe it hath been to Travellers, who were oblidged to ſpeak it.

The *Greek* Language was of great Extent through *Europe*, *Aſia* and *Affrica*, tho' not on Account of the *Grecian* Conqueſt, but becauſe it contained the *Liberal Arts* and *Sciences*. But it is a grand Miſtake to fancy, that the *Roman* Tongue was as extenſive as the Empire. For not any Part of the Empire, beſides its Colonies, was above two hundred Miles diſtant from the Mediterranean, in in the Continent; and therefore the *Latin Tongue* was not in uſe, but in that Part of the Empire which was in the Continent. *Cicero* in *Oratione pro Archia Poeta* ſays, *Greca leguntur in omnibus fere Gentibus Latina ſuis finibus exiguis ſane continentur*. When Learning flouriſhed in that Empire, thoſe who lived in the Eaſt, wrote in *Greek*, not in *Latin*; ſuch as *Philo*, *Joſephus*, *Ignatius*, &c. Nor did the Roman Tongue aboliſh the vulgar Languages in the foreign Provinces, albeit their Laws were given them in *Latin*. And *Breerwood* inſtances fourteen Languages in Europe, unaboliſhed in his Time. And I think he affirms, The *Latin* was never vulgarly ſpoken,

but

but in *Italy*, and that it was but a ſhort Time in any Purity. This appears pretty evident, from the Edicts and Laws which were wrote in provincial *Latin*, in which Charters, *&c.* were alſo wrote, which comes as near to *Auguſtan Latin* as the Language of an Apothecary does.

Modern or Living Languages are ſo called, becauſe ſpoke as the Mother-tongue of particular Nations at this preſent Time: I think *Scaliger* and *Breerwood* reckon them up in *Nine* in Number.

Linguiſts judge of the Origine and Antiquity of a Language by its ſimplicity, and proceed upon the following Rules.

That if a great Number of Words in one Language have Affinity of Sound and Signification with Words more compound in another Language, then the ſimple is the Standard or more antient; and by this Rule they alſo derive Words in one and the ſame Language from each other.

That if a Language is ſimple, it muſt be alſo the more Antient, eſpecially if ſpoke in a Country never much ſubjected to a foreign Power, nor has not had Colonies from foreign Parts; nor Commerce

merce with Foreigners; To which add, If it hath ſomewhat of the written Order of a dead Language, ſuch as, that the Subſtantive generally goes before the Adjective, the Verb generally in the End of the Sentence, that they have no Superlative, but inſtead thereof, repeat the Comparative, that they have no Titles of Honour: This Language undoubtedly has a very good Pretence to Antiquity, or as the Linguiſts ſtile it, an *Original Language*.

With Reſpect to the Confuſion of Speech at *Babel*, it would be too tedious an Enquiry; but I ſhall only obſerve, that length of Time, and Variety of Climes and Cuſtoms, without a Miracle, is ſufficient to give Riſe to different Languages. So that it is a rediculous Fancy, eſpecially in radical Words for Example, that Children, if they never heard any particular Language, would ſpeak *Hebrew*: For they would Minic any Sound they firſt heard, articulate or inarticulate: Or would ſpeak none at all, which is the Caſe of dumb People, who, tho' they have Organs of Speech yet, cannot ſpeak, becauſe they hear not.

All

All Languages have Affinity with one another, especially in some radical Words; for Example, the Word *Sack*, a large Bag in which we put Horse's, Loads, is the same in every Language, from which we may conclude, That Languages in general owe more to Nature than to Art. The Names of Beasts, Birds, Plants, *&c.* in every Language are generally taken from their Colour, Voice, Shape, Motion or some other Quality or Accident that is most remarkable in them. Derivation of Languages is not only curious and fanciful, but of greater use to a Scholar, than some imagine. Dr. *Lister* in his Book entituled *A Journey to Paris*, says, He could derive 800 *Greek* and *Latin* Words from the *Celtic*, *Welsh* or *Bass Breton*. See *Pezeron's Origine of Nations*.

The Old *British* Tongue or *Irish* and *Welch* is the same with what is called *Celtic* or *Gaulique*, from *Gaul* in *France*, from whence the first Inhabitants of *Ireland* came, and from that to *Britain*. And the old proper Names of Places, Citys, Rivers, Hills and Mountains, *&c.* over all *Britain* are generally pure *Celtic* to this Day. And

that notwithstanding the *English Saxon Tongue*, which is now us'd in a great Measure through all the Island, has taken Place. It came in by the *Saxons* from *Germany*, who are the only People, so far as I know, who ever made a compleat Conquest of a Nation; for they alter'd the Laws, the Language and Attire of the *English*; which the *Romans* never could. Indeed the *Romans* design'd their Language should take Place in the Provinces they Conquer'd; for they obliged the People to be rul'd by Laws wrote in *Latin*; hence the *French*, *Spanish*, *Italian* and *Portuguese* Languages are so much founded on *Latin*: and the Pope afterward, in Imitation of the Emperours, impos'd the *Latin Tongue* in divine Service, to bring the People in Subjection to the *Roman See*. But the *British Tongue* overgrew the *Latin*, tho' it became intermixed with provincial *Latin*. And albiet we have a great many Words in the *English* Language at present, that have Affinity of Sound and Signification with the *Greek*, yet I doubt, if that be a sufficient Reason to say, that these Words are originally deriv'd from the *Greek*: Such as,

Nec

Νεος *New*, Γρασις *Graſs*, Αστηρ *a Star* Μυνη *the Moon*, Ρακος *a Rag*, Κυσαι *to Kiſs*, Μωκαω *to Mock*, Αξινη *an Ax*, Κυριακη *a Church* with great Numbers beſides: But that theſe *Engliſh* Words and *Greek* too, may be derived from the *Celtic*. The late Reverend Mr. *David Malcolm* was more fit for ſuch an Undertaking than any Gentleman I ever knew, for from the bare Sound of the proper Name of a Place he could deſcribe its Situation, from the Name or a River, the Quality of the Water, or deſcribe the Trough in which it ran, *&c.* It will be a loſs to the Curious if his Writings appear not in Print. See *Lhoyd*'s Iriſh Dictionary, *&c.*

SECTION III.

REMARKS concerning Teaching of LANGUAGES, *&c.*

MR. *Locke* is of Opinion, That the Teaching of Children at firſt ſhould rather be by Way of Diverſion, than otherways; but the Method he propoſes is altogether impracticable in Schools. They ſhould indeed be gently

gently led on, and not tasked. Four or five Hours a-Day close Reading will soon make a Scholar. Praises have a mighty Influence on them; and it is proper to encourage them with the View of Pieces of Nature and Art, Statues, Pictures, and Architecture. Private Rebukes do better than publick. A little Affront for Negligence and Triffling, is more suitable than the Scourge. But these things are to be left to the Judgment of a Teacher: For some are bred so slavishly at Home, no Affront will seize upon them; they cannot be chastis'd without the Lash. Others with so much Indulgence, nó Method for some Time can have Effect. But with those who have been bred to Obedience and a Sense of Shame, a Word is enough.

They should be allowed their Diversions; Better for them to be at *Hand-ball* or *Shittle-cock*, than be idle. A Taste of Dancing, Painting, Musick, and Poetry, is thought to become a Gentleman, rather than a thorough Skill. Though Painting is of great Use in Travelling, and Dancing, if not immoderate, strengthens the Body; as does Hunting, Fowling, Fishing, &c. and for this Purpose some

ſome accuſtom young Children to the Beating of the Drum; but Cock-fighting cheriſhes the Seeds of Cruelty in them. I know not what Service it can do any, far leſs Youth, habitually to attend the Play-houſe. It is ſtrange to diſplay whatever renders Vice alluring and then think, that forbidding to be vicious is enough to prevent it. In ſhort, though Eaſe and harmleſs Relaxation are profitable to all Studies, *Neque ſemper Arcum tendit Apollo*, yet a due Medium is the great Art to know when to give over and when to begin again. I have known one read and write, join night to day without Reſpite, but when he left off, could ſcarcely be engaged again to his Book.

They ſhould be adviſed to ruminate upon what they read through the Day; at Night in their Bed. For Night is the Mother of Thought, as well as the Morning a Friend to the Muſes. Therefore ſays the Poet.

Neque enim Lectulus aut me Porticus excepit,
Deſum mihi.

— And it is no ſmall Advantage to thoſe who are ſuperior in Learning, to teach and aſſiſt their Inferiors.

SECT

SECTION IV.

Of the ENGLISH TONGUE.

IN Teaching of Engliſh, after a Child knows the Letters, and not to neglect the double Conſonants, it is neceſſary to let him underſtand the Difference between the long and ſhort Vowels, how a Conſonant ſounds with a Vowel before it and after it, the Difference between the proper and improper Dipthongs, and we have but few Tripthongs in the Language. A ſpelling Book ſuch as *Dyche's* is ordinarly made uſe of, for this Purpoſe: But a few general Rules are ſufficient for a Child, who can already ſpeak the Engliſh, to engage him to read it, too many are but a Burden to him, and it is in this Language, as in all others, there is not a Character for every ſimple Sound, *i. e.* There are ſome Sounds in Speech which have no Letter to repreſent them in Writing, for example in theſe Words *Thin*, *Thigh*, *Throat*, the *th*, Sounds different from what it does in *Thee*, *Thy*, *Thine*, which ſhews that after all Rules that can be

laid

laid down, ſo much of the Teaching of this Language depends on Imitation.

Some are for Teaching the Engliſh in a Grammatical Way, as they do a dead Language; going through all the Parts of Grammar orderly, as *Orthography*, *Etymology*, *Syntax*, *Proſody*. It is certain the parſing and conſtruing thereof, makes the attaining to a dead Language the eaſier; and it is proper to be acquainted with *Engliſh Poetry* before they try a *Latin Poet*. The eſſential Parts of Grammar are the ſame in all Languages, and by ſtudying one in our Mother-tongue we have little elſe to do, than ſtudy the Peculiarities proper to each other Language. I know this is objected, that in Grammar there are ſo many Logical Terms as renders it unfit for young ones; but this is a Miſtake, for *Ariſtotle* borrowed his Terms of Art in *Logic* from *Grammar*, and his *Logic* is nothing elſe but *Grammar*, excepting his Syllogiſms, and a few other thing which he grafted on the Stock of *Grammar*. It will however be acknowledged, that the fewer hard Words thereare in a *Grammar*, it will be more fit for Beginners. *Greenwood*'s and *Steel*'s Grammars

are

are too learned for them, *Collier*'s, I think, is more eaſy. After they can read, they ſhould be made to underſtand the Uſe of a Dictionary, as that of *Baillie*'s or *Dyche*'s: And no School ſhould want Dictionarys. But I know the ordinary Practice in ſome Schools is to begin with a ſyllabicating Catechiſm for a ſpelling Book; then the Proverbs of *Solomon*, *Eſop*'s Fables, or the New Teſtament, beginning with the Goſpel of *John*, or ſome of the eaſieſt Parts of it, reading verſe about, Moral Inſtructions of a Father to his Son by *Silveſter Dufour*, or a Collection from the *Spectator*, &c. And the *Gazette* is that which will engage them to reading, or well choſen Ballads, but theſe laſt are only proper to be read at home. Beſides his Catechiſm, he ſhould get to repeat the Names of the Books of the *Old* and *New Teſtament* in their order, that he may find out Paſſages thereof with eaſe. He may alſo get ſome ſelect Pieces of Poetry to repeat from *Pope* on Criticiſm, and others. *N. B.* The teaching to ſpell and ſyllable without Book, is one way of Teaching of the greateſt Advantage.

Some

Some conſiderable Time bypaſt, a Cuſtom obtained in this Country, of Teaching the Characters of the Language ſymbolically; I fancy this might have been borrowed from the *Hebrews*, for as *Aleph*, with them, ſignifies a *Prince* or *Leader*, *Beth* ſignifies an *Houſe*, and indeed this laſt Letter inverted is the proper Symbol and Repreſentation of a *jewiſh* Houſe with its Bartizan; ſo in teaching of our Language it was uſual to ſay (*c*) is like an Half-moon, (*o*) like an Hand-ball, (*e*) has a crooked Back, (*r*) is the Dog-letter, *&c.*

SECTION V.

Of WRITING.

A Copper Plate, or rather a Copy ſet in the beſt modiſh Hand, and large Character muſt be given the young ſcholar; ſome Sheets of Paper at the beginning may be run over with red Ink, and he to run it over again with Black. His Copy, when he once can write the Letters, ſhould conſiſt of ſome fine moral ſaying, a Collection of which we have

in the *Grammatical Exerciſes* and others with all the Letters of the Alphabet in them. As

Happy Hours are quickly followed with amazing vexations. *N. B.* The *Roman* or *Round Hand*, the *Court* and *Chancery Hands*, are thoſe only of greateſt Uſe: the *Short hand*, is of Uſe alſo to Secretaries, and ſometimes to Gentlemen of the learned Profeſſions. His Copy ſhould be on a Bit of Paper by itſelf, that he may carry it down, and have it in his Eye as he writs along.

Rules for placing his Paper, holding of his Pen, and for making one: See *Humfrey*'s or *Clerk*'s Preface to his Copperplate, who alſo gives Rules for Writing or judging of Writ.

I ſhall now offer ſome other Things however triffling, yet not altogether unneceſſary for the young Scholar to be put in mind of. Remember to clean your Pens both before and after Writing. It will not be amiſs alſo, you keep a Blad below your right Hand to keep your Paper, on which you write, clean. If the Ink is too ſtrong for the Paper, take the Powder of *Gum-Sandriac*, tyed in a clean linen Rag, and rub or pounce

your

your Paper with it; it will make the Paper bear the Ink, and the Pen run ſmoothly; trace with a lead Pen the Space for the regulating the Head and Feet of Letters, or rather have a Paper rul'd with black Ink, to lie below that which you write on. The left Wing Pen is eaſieſt to write with, becauſe it plies cloſer to the Fore-finger of the right Hand. Before you make a Pen Scrape it with your Knife, *i. e.* with the Feather, and never againſt it. Your Pen-knife ſhould be ſharp in the Back for that Purpoſe, and a Pin in the Extremity of the Handle, to ſlit the Pen with.

To make your Pens round and clear, heat them in Sand or Aſhes, and draw them betwixt a Knife and a Table: This is by ſome called Dutchifying of Pens. Cotton is, I think, thought the beſt-Caddas for your Ink-glaſs. A Pen can not be well cut, unleſs it eaſily write, f, g, h, n, d. To make black Ink there are innummerable Receipts, I ſhall ſet one down for the uſe of thoſe who are at a Diſtance from Places where good Ink can be got. Take two Ounces of Galls, bruiſe them, infuſe them in a Chopin of Rain-water for twenty four Hours,

one

one Ounce Copperas, let it ſtand, in the hot Weather, in the Sun, or at the Fire-ſide, for two Weeks, ſhake the Bottle often, ſtrain it from its Dreggs and add half an Ounce of Gum Arabbic; and another of fine white Sugar. But frequent Trials is the only Way to come right at it; and if the Materials be amiſs, all Rules fail.

Whenever young Gentlemen can Write, they ſhould be taught to write ſome Forms of Engliſh Letters which will be of great Uſe in Life; The nearer the Style comes to Converſation, and the more good Nature and Manners there is in it, it is the better.

An epiſtolary Stile is ſhort and perſpicuous; there is a ſtudied kind of Negligence, as to the order of Things wrote of, a Conſideration of the Character of the Perſon we write to, and what is fit for us to write: See *Spectators*. ☞ Whatever you have an Inclination to remember, it is good for you to write down.

SECT.

SECTION VI.

Of ARITHMETICK, &c.

AT what Time a Boy ſhould begin to this Study, is difficult to determine; when at twelve Years of Age, is ſoon enough in the Opinion of ſome.

But it is to be remembred that in the Teaching thereof, the Reaſons of every Operation ought to be ſhown; the Operations from right to left Hand being ſo very different from any Thing that formerly could come under his Obſervation, makes it at firſt difficult unto him. The *Chaldeans* or *Arabs*, being Inventers of this Science, as they wrote their Language from right to left Hand, ſo they calculate Numbers after the ſame Manner. After he is inſtructed in the four ſimple Rules, beſides that of Numeration, with Practice on them; it is the Sentiment of very good Judges, becauſe *Arithmetick* in general, eſpecially the Rules of Proportion therein are founded, on *Geometry*, therefore the Principles of *Geometry* in *Euclid*

Euclid, ſhould go Hand in Hand with *Arithmetical Proportions*. It is true, There is a Difference betwixt *Geometrical* and *Arithmetical Proportion*, for the Rates of Numbers are equal in the one, the Differences betwixt Numbers are equal in the other; But yet *Geometry* is the Foundation, *e. g. Geometrical Proportion* is either by Permutation or Alteration, Inverſion, Compoſition, Diviſion, Abſtraction, Converſion. See *Euclid* and *Ward*'s *Young Mathematicians* Guide. Dr. *Wilſon*, in his *Arithmetick*, has very juſtly ſhown what properly belongs to *Arithmetick*, and what to *Geometry*. Mr. *Webſter*'s is alſo a very good little Syſtem thereof. And it is highly proper a Boy ſhould have a printed Syſtem of this Science, tho' indeed ordinarly they are not very correctly printed as to their Operations, yet for the Rules, they are. I ſay he ſhould have one by him while he Works on his Slate, or his Paper, as he has his Grammar by him, for conſulting in parſing, *&c.* of Language.

As for *Book-keeping*, whether it be an Art by it ſelf, I refer to the Gentlemen who profeſs it, and make it their only

only Study; but I am apt to think, that, in the ordinary Courſe of Buſineſs, the *Journal*, the *Ledger* with the *Alphabetical Index* of the Names of Perſons we have Commerce with, and which directs to the Page in the *Ledger* where their Name and ſtated Accompt is to be found, are ſufficient: And I have ſometimes likewiſe fancied, that any Man may lay a Scheme of *Book-keeping* to himſelf, according to the Buſineſs he is engaged in. But in the *Italian* Method, which for ſome time has been much applauded, Mr. *Mair* has wrote more fully, Mr. *Webſter* more conciſely.

SECTION VII.

Of the LATIN TONGUE.

THE general Practice, ſo far as I know, is to put Mr. *Rudiman's* Rudiments into the Hands of the young Latin Scholar; he is not to be troubled with the Notes, till he make ſome conſiderable Advancement: When he is Maſter of the Declenſion, a Vocabulary is of Uſe to give him a ſtock of Words

Words, and the fewer and more radical they are, it is the better, ſuch as that done for the Uſe of the High-School of *Edinburgh*, or that by Mr. *John Forreſt*. Examples are given them from their Vocabulary to parſe, ſuitable to the Declenſion that they are a Second-time Examining, and in like Manner as they go through the Verbs. But it is ordinary, before they begin to the Paſſive Verb *Amor*, to cauſe them get by Heart the Subſtantive Verb *Sum*; the Reaſon is plain, becauſe with out the Verb *Sum*, they can never Decline any Paſſive Verb, for it comes in as an Auxiliary.

And it is, I own, a Queſtion with me, if any active Verb, regularly formed, can be form'd without the Aſſiſtance of the Verb *Sum*, as for the mechanic Way of forming a Verb, as *Amaveram* from *Amavi*, it does well enough to Children, by changing *i* into *e* and adding *ram*, thence *Amaveram*; but, I fancy, I could go through the whole of the Verb, and ſhow this is not Philoſophick Truth, for *i* is the moſt ſimple Letter in all Languages, and an Emblem of Immutability, whatever may be ſaid of it in Mechanic Grammars: And therfore, I would chuſe to form

Ama-

Amaveram from *Amo* and *eram*, *Amavi* from *Amo* and *fui*, as *Amavisse* from *Amo* and *fuisse*, &c.

But why is *SUM* and a few other Verbs call'd Substantives, but because they come in to be the essential Ingredient at least of every Verb regularly form'd. Pardon the making Use of a Divinity Argument in a Grammatical Case: our SAVIOUR says, *Not one Joth shall pass from the Law*, &c. undoubtedly he took it to be the most simple Letter in the *Hebrew* Alphabet, without a part of which no other Letter can be found: And I presume in every Alphabet whatsoever. And what is the Reason the *Jews* affirm the Word JEHOVAH to be ineffable? Because they thought it expressive of the Essence or essential Perfections of *GOD Almighty*, as is ordinarly said. I will not take upon me to give their Reasons any further, because I cannot be inform'd of them: But to give my Conjecture, it is this, That the *Joth* is an Emblem of Simplicity, Uncompoundedness, Immutability, Self-sufficiency and the Giver of Life and Being, the *Tzere* signifies Power, even almighty Power in the Word *Elohim*

the Vowel (*o*,) *Cholem* or *Kametſcatuph*, though it is only in later Times diſtinguiſhed by a Point, yet in all the eaſtern Nations was accounted an Hierogliphic of Eternity—The *Aleph* ſignifies the Leader, Governour or Ruler. I will not ſay this Fancy is well founded, tho' I have ſeen Critiſms and Grammatical Fancies as ill founded as it. But I muſt obſerve that the Name of GOD in all Languages is made up of four Letters, and that the Word JEHOVAH hath all the *Matres Lectionis* in it.

You will excuſe this Digreſſion, I again return to my Subject. When Boys have got the Maſtery of the *Parts of Speech*, and a Stock of Words from their *Vocabulary*, ſome Teachers don't trouble them to Engliſh irregular Verbs excepting *Eo* and *Sum* becauſe they think the other irregular Verbs ſo various and doubtful in the Engliſh as unproper to torture Children therewith; yet others do the contrary, but no Teacher enters them *Cordery*, their firſt Author, until they are acquaint with the general Rules of *Syntax*: And their *Syntax* is a very good Author, for the Examples are pars'd, and conſtrued, and demonſtrated

ed to be ſuitable to the Rule. Some, inſtead of any other Author, put into their Hands the firſt Part of Grammar, becauſe by this Time they know Words and Conſtruction of them alſo. After *Cordery* ſome read *Phædrus*, the Colloquies of *Lodovicus Vives*. Others prefer thoſe of *Eraſmus*, the Latin *Lucian* of his Time, but either of the two laſt are a little too hard for young Beginners. *Comenius*'s *Janua Linguarum* is in great Eſteem with Foreigners, becauſe both uſeful as a Vocabulary and a connected Diſcourſe, but by ſome Judges, it is thought a more proper Help for the recovery of the Language than for attaining it, it requires ſuch an obſtinate Diligence.

After ſome of theſe Dialogue-Writers, becauſe it is impoſſible to underſtand the *Romans* themſelves without their Hiſtory, Mythology and Antiquities, a ſhort Index of the *Roman* Story is now taught, as *Eutropius*, *Florus*, &c. At and about this Time they are daily to be examined on the Grammatical Exerciſes adapted to Mr. *Ruddiman*'s Rudiments; this makes any Author in a tollerable Meaſure eaſy to them, and ſhould be eſteem'd as one principal Part of a Latin Education.

But

But according to that general Rule, that they ſhould be well acquaint with Latin Proſe, before they engage with Poetry, ſo therefore *Cornelius Nepos*, and *Cæſar*'s *Commentaries* are next read before *Ovid*'s *Metamorphoſis*. Some are of Opinion, they ſhould be able to read an engliſh Poem with ſome Taſte, and conſtrue Him before they attempt a Latin one. Now he ſhould be taught to uſe a Latin *Dictionary*. *Ovid* gives the Mythology of the Antients in a moſt connect Manner, and he is ordinarly the firſt Poet read in Schools, becauſe he has been a Magazine for Fancy and Alluſions to all the reſt; and helps to the underſtanding of them. He follows the Doctrine of the *Pythagorean Transmigration*, and as many Paſſages in the *Metamorphoſis* bear Affinity with Sacred Hiſtory, ſo ſome reckon the Transformation of *Nebuchadnezzar* into a Beaſt to be only a Deſcription of his brutiſh Life, might give riſe to ſome *Fables*.

At this Time they read a Proſe Au-

thor one Week and a Poet another, for

they are never to neglect their Proſe Authors, conſidering that it is but by ſlow Degrees they can come to take the Beauties

Beauties and Excellencies of Poetry.

The next Prose Author usually taught, is *Tullys Offices Salust* or *Curtius*: Remark, that *Minellius's* Notes on *Salust* are thought to be one of his best performances.

The next Poet is *Virgil*: In the first six Books of his Æneids he describes the Vigour of the Body, in the others that of the Mind; he is thought to excell *Homer* in the Justness of his Epithets; and it is observable of him, that the Persons he introduces, he generally makes them use Language suitable to their Character, either as a Shepherd, a Lover, a Warrior, or a Coward. When he expresses himself on any grand Subject, his words are so sonorous as oblige you to believe the Action done before your Eyes. About this Time, I think, *Ruddiman's Prosody* is taught, and for Authorities in the Scancing of *Virgil* I have seen that Book entituled *Gradus ad Parnassum* made use of.

Horace I think comes as the next Poet, and with him *Livy*, and sometimes *Tacitus* or *Buchanan's* History.

As for *Horace* I dare not take it on me to undertake his Praises, he is so grand a Master in every thing, that ev'n few

few Boys, who have the leaſt Taſte, but will be the more engaged, the more they read and think on Him. *Juvenal* and *Perſius* are ordinarly bound together, but the Latter, I fancy, is ſeldom taught in Schools: With theſe *Pliny*'s *Panegyric* or *Terence*; but before a Boy ſhould undertake the reading of *Terence*, it would be of great Advantage to him, to read with Humour and Grace a well choſen Engliſh Comedy, *Eraſmus* ſays there is more Learning in one of *Terence*'s Comedies, than in all *Plautus*.

At the Time they begin to *Juvenal*, a Syſtem of Rhetoric, as *Kirkwood*'s or that of *Voſſius*, is taught, or rather before this, that he may ſee the Difference betwixt *Grammatical* and *Rhetorical* Figures. And ſometimes they have Declamations on a common Theme given them to deliver in Publck, but the Declamation is formed to his Hand. Rhetoric and Oratory differ only as Theory and Practice, but the laſt of theſe is too heavy a Task for a very young Lad.

Their Sacred Leſſons, as they are called, on *Saturdays* are from *Caſtalio*'s *Dialogues*, Dr *Johnſon* or *Buchanan*'s Paraphraſe of *David*'s *Pſalms*.

Thus

Thus I have given a ſhort Hint of the Method moſtly uſed in teaching of Latin at Schools, and that was all I deſigned, It is the Labour of any Mans Life, to to have a full Knowlege of theſe Authors. *Rollin's Roman* Hiſtory, *Pomey's Pantheon*, or *Natalis Comes de Mythologia Ethnicorum*, *Kennet's Antiquities*, or *Roſinus* with *Dempſter's* Notes, *Ainſworth's* Dictionary, or *Fabri Theſaurus Eruditionis Scholaſticæ*, *Grævius* and *Gronovius* for Critics, the Claſſics done for the Uſe of the *Dauphine*, Tranſlations either literal and by way of Metaphraſe, or Paraphraſe, *Kennet's* Characters of the *Greek* and *Latin* Claſſics, *Popeblount's Cenſura Celebrium Authorum* or ſuch like Authors, are all neceſſary to a Gentleman who makes this the Study of his Life.

SECTION VIII.

Of The FRENCH LANGUAGE.

THE Pronunciation thereof is reckoned the greateſt Difficulty attending it, Profeſſor *Scot's French Gram-*

mar

mar is thought beſt for teaching thereof; as in all Languages ſo in this, the Particles are very uneaſy to a young Scholar, and the auxiliary Verbs *Avoir* and *Etre*, ſee *Boyer's Grammar* for *Dialogues*, the *French New Teſtament* is ordinarly the Firſt Author, then *Telemacque* and ſome French Plays. Mr. *Boyer's Dictionaire Royal* is generally uſed, ſome write an Analyſis, eſpecially of theſe Words in their French Author that ſeem to have little or no Affinity with the Latin.

SECTION IX.

Of The GREEK LANGUAGE.

THE greateſt Difficulty in this Language is from its Copiouſneſs, its different Dialects, various Inflection of Nouns and Verbs; tho' there is a greater Difference betwixt the *Aoriſtus Primus* and *Secundus*, the *Futurum Primum* and *Secundum* in their ſignification than is generally thought, and Dr. *Clark* has ſhown in his Edition of *Homer* that Expletives are not meer Sounds without Signification, but that Enclitics in the

Latin

Latin Language are much the ſame *Dunlop*'s *Grammar*, I fancy, is now generally taught, *Clenard*'s was much uſed ſometime ago, and it is a Pity we had not the Quarto Edition of his Grammar in better Print and Paper. The *Weſtminſter Greek Grammar* is by ſome accounted as uſeful as any other. It is uſual to cauſe the Young Scholar write over the Alphabet, to fix the Characters the better in his Mind; and having gone through the Parts of Speech, the Firſt Author is the *New Teſtament*, beginning with *John*'s Goſpel as the eaſieſt Part thereof, then they go on with that of *Luke* and the *Acts* of the Apoſtles, which are thought to be Written in the *Attic* or *Athenian* Dialect; but the *New Teſtament* in general being written in an *Hebrew Idiom*, therefore *Leusden*'s Compend thereof, and *Paſor*'s Lexicon, have been eſteemed the beſt Helps in reading of it: *Eccleſiaſtical Greek*, differing much from the Claſſical. *Hedericus*'s *Lexicon* is uſed for examining any other Author; but I muſt remember to inform the Young Scholar, that he ſhould write an *Analyſis* of the Words in his firſt Author for ſome Time.

Esop, I think, is the next Author, but *Homer's Iliads* is reckoned more accommodate to the Genius of Beginners, and much easier than most of the *Greek* Authors wrote in Prose, and teaches the Sense and use of Greek Particles better than any other, *Herodotus* excepted. See *Georgii Sylvani Analysis* of *Homer*. *Lucian's Dialogues* and *Euripides*, *Elians* History or *Herodian*, are used for Prose writers: I know few other Poets read, excepting *Pindar*.

SECTION X.

Of the HEBREW LANGUAGE.

THE Difficuly in attaining this Language arises from the opposite Extreme to that of the *Greek*, the Scarcity of its Words, and Fewness of its Roots; which, in the Opinion of good Judges, come not to a great many above two hundred. Their different Acceptations, together with the Change of their Vowel Points create no small Uneasiness, especially when we are not taught it in our younger Years. In the teaching thereof, it is likewise required, we first write

write over the Characters or Alphabet, for the ſame Reaſon we wrote that of the *Greek*. But, it is to be obſerved, all theſe Characters are emblematical and ſignificative, which is not ſo in any other Language, as far as I know. Their Verbs may be conſidered rather as Moods of the ſame Root, than diſtinct Conjugations. A Compend of Grammar, as that of *Leuſden*'s, or *Dunlop*'s, which is a Compend of *Altingius*, is ordinarly taught: and having got to repeat the Parts of ſpeech, *Leuſden*'s Edition of the Pſalter, is often uſed as an Author. Others chuſe the hiſtorical Parts of Scripture, becauſe eaſier to begin with; and for an Aſſiſtant in parſing, *Leuſden*'s Compend of the Hebrew Roots of the *Old Teſtament*, *Bythner*'s *Lyra Prophetica*, or *Opticius*'s *Theſaurus Linguæ ſanctæ*. Remark that the *Syirac*, *Chaldee*, *Samaritan* and *Arabic* are only Dialects of the *Hebrew*; as the *Doric*, *Æolic*, *Poetic*, *Attic* and *Jonic* are of the *Greek*: And theſe take their Riſe from their mixing with other People; For their Tranſportation to *Babylon* changed in a great Meaſure their *Hebrew* to *Chaldee*; ſo that tho' the Scriptures were read in

Hebrew

Hebrew they were explained in *Chaldee*: And our Saviour is said to have spoke *Syriac*, not such *Hebrew* as *Moses* wrote. See the Original of the *Hebrew* points from *Prideaux's Connection of the History of the Old and New Testament.*

SECTION XI.

Of University Learning.

ABOUT the Years of fourteen or fifteen, the young Gentleman ordinarly enters to the Universsity, and then engages with Critical and Philological Learning; then his Busineſs is to enquire into the Beauties or Blunders of the *Roman* and *Greek Claſſic's*, which is the proper Study of the Humaniſt, and diſtinguiſhes him from the Grammarian; As alſo does the Study of *Rhetorick*, *Oratory* and the *Art of Speaking*. But as *Mathematics*, properly ſo called, is a Science abſolutely different from *Humanity* Studies, ſo that the one cannot confuſe the other, therefore ſome in the firſt two Years they are at the Colledge apply alſo to *Perſpective*, *Speculative* and *Practical Geometry*, this brings them

them to a close and connected way of Reasoning: The first six Books of *Euclid's Elements* are the best Foundations of this kind of Learning, yet youthfull Minds are not to be too much perplexed with nice and quaint Speculations, which, in the Judgment of the Learned, are perhaps as dangerous in *Mathematicks*, as the Refinements of the Schoolmen were in other Parts of *Philosophy*. There has been much Reason to value *Latin* and *Greek* above other Languages, because in them the best of Human Learning has been conveyed to the World. On this Account a Gentleman skilful in this kind of Knowledge, is stiled a *Linguist* or *Humanist*. To be well acquainted with *Virgil*, *Horace*, &c. for *Poetry*; *Tully*, *Quintilian* and *Longinus*, who have taken Pains to beautify and adorn Prose with Eloquence and Oratory, is undoubtedly a masterly Attainment.

The ordinary Method of studying Languages has already ben taken notice of, we shall now offer a few Thoughts, with Respect to the Pronounciation, Gesture and Action of the Orator: *Nam aliud est Eloquentiam callere; aliud eloqui.*

And

And the first thing to be observed in Speaking is, to avoid a disagreeable Tone and a Monotony; if you stammer, use a synonimous Word, rather than that which makes you faulter in your Speech. For varying of your Voice according to your Subject, set before you some eminent Example, but cleave not intirely thereto, least you drop into his Blemishes, and set your Voice to the best of your Ear, by often reading or repeating by your self to the Rivers, Woods or open Air. Too thick Speaking looks like a School-boy, who shows how perfectly he has conned his Lesson, or a *Quack Doctor* who draws together the Crowd with his rapid Clack and Nonsense. A Man of Honour and Eloquence speaks no faster than he walks, keeps an even Pace in the one and the other. A Discourse shou'd be begun with a moderately low Voice, it shows the respect we have for our Auditors, the rest of it delivered with more Vehemency. Stop not in the middle of a Word or Expression, but only in proper Places. In fine, judicious Thoughts and sound Reasoning, do the work of an Orator; but Choice of Words well placed and pronounced, set off Reason

Reaſon and Thought with Grace: So that *Invention*, *Diſpoſition* and *Elocution* were juſtly accounted the three great Parts of *Oratory*, till *Demoſthenes* added *Action* *i. e.* that Speaking and Geſture Comprehended them all. *Quintilian*'s Inſtructions are generally thought only for the Bar, yet ſome good Judges think, with ſome little Allowances, they may may be uſeful in any Kind of *Oratory*.

Geſture is the Eloquence of the Body, and may be ſtudied without the Dancing-ſchool or the Play-houſe. *Demoſthenes* is ſaid to have ſtudied it by a Mirrour or Looking-glaſs. By Speech we converſe with the Blind; by Geſture, with the Deaf. By Speech we only converſe to the Ear; by Geſture, to the Eye. We read the Thoughts and Paſſions of all Mankind from their Geſture; while Language can only convey us the thoughts of thoſe whoſe Language we underſtand. Begin not your Diſcourſe with Action, and let your Action be from left to right Hand, and end at right too, your Hand never raiſed above your Eye, and your Eye ſhould ever have your Hand in view. *N. B.* A Looking-glaſs always repreſents on the right what is on the

the left Hand, ſo a Motion with the right Hand is reflected, as if made with the left.

SECTION XII.

Of PHILOSOPHY.

Felix qui potuit Rerum cognoſcere Cauſas.

PHILOSOPHY conſiſts in the Knowledge of Things Divine or Human, their Cauſes and Conſequences, ſo far as a Man can attain to, by the Light of Nature. Thus he who inquires into the natural and moral Cauſes, Properties and Qualities of Things, or into their Conſequences, ſuch as the Accidents of Body and Mind, Sounds, Viſion, *&c.* is called a Philoſopher.

But in the Study thereof all uſeleſs Studies, that deceive under this Name, are to be rejected, as the Search of the *Philoſopher's Stone*, *Magic*, *Aſtrology*, or *Divinination* of any Kind, *Dreams*, *Charms* and *Inchantments*, or any Sort of *Leger-demain*. The knowledge of Futurity, as well as the Eſſence and Bottom of things, GOD has reſerved to himſelf. It is true that Dreams do ſometimes

times discover the natural Constitution, sometimes they are Monitors, and are thought to be the Effect of invisible Powers working on the Mind; and the Phœnomina of Visions, are also thought to be rather supernatural Impressions on the Imagination than any external Object, altho' the Person is perswaded he sees them with his Eyes. As for what is said of dumb or second sighted People, their foretelling of Things, whatever they may know anent the Motions of the Body, yet they cannot reach the Thoughts of the Mind, and it is both wicked and dangerous to Consult them, because we thereby seek to be Wise above what Providence designs. We would think these People would all be Rich, if they understood what Treasures are hid in the Earth. The Vanity again of *Astrology* is evident, from Twinns born about the same Time having very different Fortunes, as *Jacob* and *Esau*.

We must therefore take Care not to take things on Trust, to attend to Reason, and distinguish Proof from Probability; or that which is meerly possible. The doctrine of Occult Qualities, Sympathy and Antipathy serve only to screen

our Ignorance: From the Doctrine of th Sun's having Influence on the Earth and the Moon on the Flux and Reflu of the Sea, it is idle to conclude that th heavenly Bodies have Influence upo every thing.

We ſhould read ſomewhat elſe beſide our Leſſon, but eſpecially what has Tendency to improve us in our preſen Study, and keep a *Common place-Boo*

And as introductory to *Philoſoph* the Lives of the antient Philoſopher aud their diſtinguiſhing Characters ſhou be enquired into; ſee *Diogenes, Laer tius, Stanley's Lives of the Philoſ phers, Cudworth's intellectual Syſtem* Dr. *Spratt* has wrote the Hiſtory of th modern Philoſophers.

Dr. *Haris's Lexicon Technicum*, an *Chambers's Dictionary* are to be uſe for explaning Terms of Art.

SECTION XIII.

PHiloſophy is ſometimes diſtinguiſh ed into ſpeculative and practical and *Culverwel* in his Light of Nature &c. into *Rational, Natural* and *Moral* Rational comprehends Logic and *Me taphyſick*

aphyſics: But, *Chillingworth* or rather Mr. *Lock*, on Human Underſtanding, has extruded the Scheme of *Ariſtotle*'s Mode and Figure. See *Blackmore*'s Preface to his Prince *Arthur*, and *Welſteds* Preface to his Poems, *Clerk*'s or *Watt*'s Logic's.

Metaphyſics, call'd alſo *Ontologics* formerly were taught before Logic, becauſe for its Object it hath Being in general, or in its outmoſt Extent.

See *De'vries*, or thoſe of Mr. *Clerk*. And *Suarez*'s Writings are us'd as a Dictionary, both to *Logic* and *Metaphyſics*. Natural Divinity make up the greater Part of *Metaphyſics*: For this read *De'vries Pneumatics*, *Bates* on the Attributes. Penetration, Self Motions, and Indiviſibility are the eſſential Properties of Spirit, as appears from our having but one Idea of whatever we feel, hear and underſtand: but how it moves Matter, or Matter reacts upon Thought we know not; nor has Spirit Parts or Members as the Body. Tho' we ſpeak of Judgment, Memory, Will, theſe are no more real Diſtinctions, than that of the Sphere into Meridians and and Parallels: For it is the whole Mind

that

that Judges, Wills, &c. Varying its Name according to its Operations

Natural History, as well as the Lives of the Philosophers, is also Introductory to *Natural Philosophy*. See the Transactions of the *Royal Society*, *Boyle's History of Solidity and Firmness*, *Pliny*, *Wotton de Differentiis Animalium*, *Swammerdam History of Insects*. *N. B.* The Moderns now, by the help of Glasses, observe all things moving are generate from Eggs or Seed, &c.

Natural Philosophy is either Speculative or Experimental; it comprehends *Physic* and *Mathematics*, with the Sciences founded thereon.

What are the various Significations of the Word *Nature*, and what is meant by a Law of Nature, See *Harris*, or *Chambers's* Dictionary.

The Laws of Nature are found out, not so well from the Writings of Heathens, for we know not what they might have had by Tradition, as by considering either Reasons of good and evil, or what Laws result from the Frame of the World. See *Keil* or *Rohault's* Physics, who shew the Properties and Qualities of *Matter*, for we know no more its

Essence

Eſſence than that of Spirit; which occaſioned that famous Peripatetic Riddle, *Ælia, Lælia, Criſpis, Nec Mas, nec Fæmina, nec Androgyſia, nec Caſta, nec Meretrix, nec Pudica, ſed Omnia.* And as Introductory to Phyſics, is is ſuppoſed the young Scholar has read the firſt ſix Books of *Euclid.* At this Time Read *Burnet's Theory of the Earth, Ray's Wiſdom of God in the Works of Creation, Derham's* Phyſico-theology, *Boyl's* Works compended by *Boulton*, Dr. *Clerk* on the Attributes, and the Sermons at *Boyle's* Lectures. Hydroſtatics is now alſo taught, as a part of Phyſics. Then *Aſtronomy* and the Uſe of Globes.

Of *Aſtronomy* there have been various Schemes, as that of *Ptolomey, Copernicus, Tycho Brahe*, and that now call'd the new Scheme, which ſuppoſes every fixt Star to be a Sun, &c. But ſome are of Opinion, that any Syſtem of the Planets has been founded rather on the Weakneſs of another, than on its own Strength. Before *Optics* are taught, the Humours and Tunicles of the Eye uſe to be deſcribed. See *Gregory's Optics* and *Aſtronomy*, and *Gordon's*

don's Geography for the Globe of the Earth.

The practical Sciences founded on *Mathematics* and *Natural Philoſophy*, are the Mechanic Trades, *Huſbandry*, *Medicine* or *Phyſic*.

The ſeven *Mechanic Powers* ſhould be well underſtood by every Artificer; they are ſo called becauſe of theſe ſimple Machines, *viz.* The *Balance*, *Lever*, *Wheel*, *Pully*, *Wedge*, *Screw*, with *Axis* in *Peritrochio*, which is the ſame Thing with what we call a *Windleſs*: To theſe all other Machines how complex ſoever are reducible, and of their Aſſemblage they are compounded, tho' they may be all reduced to the Lever becauſe the Principle on which they depend is the ſame in all: See *Chambers's* Dictionary.

As for *Agriculture*, *Husbandry* and *Gardening*: See *Millar's Gardners Dictionary* and the Treatiſes write by a Society of Gentlemen at *Edinburgh*, &c.

Medicine is highly uſeful in all dangerous Diſtempers, but Diſeaſes are ſo infinite in number, and have ſuch Equality in their Signs, that this Science has done both good and evil, as has been obſerved of every learned Profeſſion.

This

This is remarked by the Author of the triple Plea, in theſe Words.

Law, Phyſic and Divinity,
Being in Diſpute could not agree,
To ſettle which among them three
Should have the Superiority.

If Men will live in Peace and Love,
The Lawyers Tricks they need not prove;
If they forbear Exceſs and Riot,
They need not feed on Doctor's Diet;
Wou'd they attend what GOD does teach,
They need not care what Parſons Preach:
But if Men Knaves and Fools will be,
They'll be Aſs-ridden by all Three.

Medicine, as to the ſpeculative Part thereof, conſiſts in the Knowledge of *Anatomy*, *Botany* and *Chymiſtry*, what theſe are: See *Chambers*'s Dictionary of *Arts* and *Sciences*. Dr. *Monro*'s *Oſteology*, *Cheſelden*'s *Anatomy*, *Boerhave*'s *Method of Studying Phyſic*, with his other Works: The writings of *Quincy*, *Sydenham*, *Pitcairn* and *Le Clerk*, &c.

The Profeſſors of Phyſic as they are form'd in a Body call'd the Faculty of Phyſicians, is made up of Doctors of Medicine, Surgeons, Apothecarys and Druggiſts; the Buſineſs of the firſt is to

to enquire into the Cauſes of an internal Diſeaſe, and preſcribe a Cure; That of a Chirurgeon to cure Wounds, Fractures, Bruiſes, Diſlocations, Blood, Vomit, Purge, &c. and Exerciſe all external Operations; The Apothecary compounds Medicines, makes up Syrups, Decoctions, Tinctures, Elixirs, &c. This is called the Art of Pharmacy; and the Druggiſt is a Sort of Merchant to the reſt.

SECTION XIV.

Of MORAL PHILOSOPHY.

MORAL PHILOSOPHY hath for its Object Moral Good or Evil, ſuch as Honeſty, Kindneſs, Treachery, Cruelty, which are oppoſite to thoſe that are natural Goods or Evils, as Health, Strength, Sickneſs and Death.

Virtue or moral Good is a habit of chooſing to Act according to a Moral Law, or Direction of Conſcience and right Reaſon, and hereby is diſtinguiſhed from a Natural Diſpoſition, or Supernatural Gifts and Graces.

Vice

Vice or Moral Turpitude consists not so much in the Action, as in the Deviation of the Will, from the Law of Reason, and an habitual Inclination to the violating of this Law: Every Vice is either an Excess or Defect of Virtue. Thus Fortitude, hath Rashness on the one Hand, Cowardice on the other. Religion hath Superstition or Profanity. Justice hath Rigour and Partiality. Humility hath Pride or Meanspiritedness, &c. The Passions are neither virtuous nor vicious but according to their Objects, and most of Actions neither good nor evil but according to their Circumstances: yet what is right Reason at any Time, is eternally right Reason with Respect to the same Time and Place.

The Distinctions given of Virtue are, into Natural and Supernatural, common and Heroic, Cardinal and Secondary: But Prudence is thought rather a Quality of every other Virtue, than a Virtue itself. Hence the Saying,

Nullum Numen abest si sit Prudentia.

But unless it be inbred, it always degenerates into cunning and Trick. I now, for the Use of the young Scholar, add

a few Maxims, or wiſe Sayings, at leaſt introductory to Morality.

Think with the Wiſe, talk with the Vulgar.

Reſerve is ſafer, than being too open among the Inquiſitive.

Speak Evil of none tho never ſo wicked, the Faulty cannot endure to be accuſed, nor the Innocent unjuſt reproach.

Reproach is not to be ſlighted tho' falſe, it no leſs wounds for the Time, than it was true.

Let Honour be your Merit, not your Expectation.

In the Morning converſe with the dead, at Noon with the living, at Night with your ſelf.

If you make others affraid of your Wit, be affraid of their Memory.

Have a care of an Ox before you, an Aſs behind you, and a Prieſt on both Hands.

Keep at Diſtance from them who can do you no Service, but can do you Hurt.

Ill Fortune never cruſh'd that Man, whom good Fortune never deceiv'd.

Poetry is like a ſlutiſh Miſtreſs, by courting

courting her, you will be ſucceſsful in nothing elſe.

Moral Philoſophy is diſtinguiſh'd into three ſeveral Heads *Ethics*, *Oeconomics*, *Politics*. *Ethics* direct us as to the more private Offices of Virtue, and the Duties incumbent upon us, conſidered as Men. The Syſtem of which ordinarly read in a Philoſophy Claſs is *Puffendorf de Officio Hominis & Civis*; *Barbeyrac*'s Notes thereon have been much valued: See *Parker* on the Law of Nature, *&c.*

Oeconomics may be ſaid chiefly to concern relative Duties, eſpecially the connection one Member of a Family bears to another: Our Bible is the Book that can beſt aſſiſt us in this Reſpect, and Divinity Diſcourſes thereon, concerning relative Duties.

Politics, in the beſt ſenſe of the Word, is the third part of *Moral Philoſophy*; it reſpects the Government of the State, whether a Monarchy, Commonwealth, mixt Government or a limited Monarchy: and beſides theſe, there has never been another Form of Government in the World except a Theocracy where G O D was the immediate Magiſtrate

giſtrate of the *Jews*, and his *Prophets* nominated and appointed unto them viſible Governours.

But we are firſt to conſider Man in a State of Nature, becauſe all *Political Power* is founded on the Rights of Nature, *for by Nature all Men are equal*; but when they join in Society, and give up their Right to a Governour, then their private Power ceaſes: tho' it is ever ſuppoſed that Men enter into Society, not to Deſtroy, but preſerve their natural Right: See *Grotius, de Jure Belli & Pacis, Puffendorf de Jure naturali & Gentium.*

Law is the Will of a Superiour, ſufficiently notified to thoſe who are the Subjects of his Government.

The *Civil Roman*, or *Common Law* is ſo call'd becauſe common, at leaſt, to all civiliz'd Nations: It is contained in the *Inſtitutes* of *Juſtinian*, the *Codex, Juris*, &c. Which are to be read with proper Commentators: See *Martin's Philological Library* for its ſeveral Parts, and *Technical Dictionarys* for Terms of Art. To underſtand any Law aright, its Hiſtory, and the Reaſons on which it is founded muſt be underſtood.

The

The *Municipal* or *Statute Laws* of our own Country ſhould be particularly conſider'd, the Acts of Parliament contain them, they are reduc'd into a Science or Inſtitution by Sir *George Mackenzie*, as to that Part which is civil: And he likewiſe has wrote on the other Part, which, in oppoſition thereto, is called Criminal Laws. But the Writings of *Moſes* are generally eſteem'd with us, the Fountain of Criminal Laws; thus the *Military* and *Maritime Laws*, as well as the *Canon Law* are ſaid in a great Meaſure alſo to be founded on him: I ſhall only obſerve, that thoſe who ſtudy *Law*, do I preſume examine into the Forms, and the Powers of each inferior Court in their Country: The Hiſtory of their Inſtitution and the Deciſions of the *Lords* of *Seſſion* are now thought a good *Syſtem* of our Law, and frequently read as ſuch.

SECTION XV.

Of HISTORY and TRAVELLING.

A Young Gentleman cannot be too ſoon acquainted with Hiſtory, *i. e.*

i. e. ſome moſt remarkable Parts thereof. It is, ſays Mr. *Locke*, the moſt proper Study for a Gentleman, and I add much more for a Stateſman, as Travelling is alſo; by theſe he may fully know the different Intereſts of his Neighbouring States. *Hiſtory* is diſtinguiſh'd into Antient and Modern, Univerſal or Particular, Civil or Sacred; Natural as oppoſed to that of Moral Agents. And it is wrote in as different Modes and Ways, for beſides Hiſtory, properly ſo called, there are *Annals*, or *Commentaries*, *Biography*, *Memoirs*, *Travels*, &c.

As Introductory to *Hiſtory*, an Acquaintance with *Chronology* and *Geography*, its Handmaids, is abſolutely neceſſary: for a Hiſtory of Facts that wants the Periods of Time, and Place of Action, is ſcarce with the Reading. See *Beveridge* his Introduction to *Chronology*, the *Chronological* Tables of *Alſted*, *Strauchius* or *Helvicus*, &c. *Gordon's Geographical Grammar*.

It is thought beſt to begin with the moſt Antient Hiſtory, when we Study it as a Science, and read on to that of the preſent Times: So the Study of the

the History of the four Monarchies, as they followed one another ſucceſsively, is ordinarly begun with. See that of the Biſhop of *Meaux*, Sir *Walter Rawleighs*, from the Creation till the decay of the *Greek* Empire, *Juſtinus*, or *Trogus Pompeius*, *Plutarchs Lives*, *Rollins* antient and Roman Hiſtory, &c. To underſtand the Roman Story it wou'd be uſeful to have an Hiſtory of *Norembergh* in *Germany*, a City built by *Nero*, and which as yet retains the Antient Government of the *Romans*, having *Conſuls*, *Tribunes*, *Senators*; *Prætors*, *Quæſtors*, *Ædiles* and other Officers, as *Rome* had.

Then comes the Hiſtory of theſe Nations that took riſe from the Ruins of the *Roman* Empire, eſpecially that of our own: See *Prideaux* Introduction to the Reading of general Hiſtory, *Puffendorfs*, Introduction to the Hiſtory of *Europe*; for general Directions, and *Hearn's Ductor Hiſtoricus*. We ſhould alſo read the Hiſtory of our own Country and join to it ſomewhat of *Heraldry*.

With reſpect to Travelling, Directions are afforded us from the Learned Dr. *Heylin*

Heylin on that Subject; and read alſo Books of *Travels*, before you undertake Travels

I ſhall only obſerve with Reſpect to a Gentleman's Library, that he cannot want a *Grammar* and *Dictionary* for every Language he can tollerably read, nor a Syſtem of every Science by him, he is accquainted with; and *Lexicons* for *Arts* and *Sciences*.

SECTION XVI.

Of Divinity Studies, &c.

HAVING conſidered *Religion*, its End and Neceſſity formerly, we now are to view *Divinity*, which is well called *A Practical Science*.

As preparatory to the Study thereof, Reading, Meditation and Prayer are abſolutely neceſſary; by the firſt we talk with others, by the ſecond with GOD and by the laſt with ourſelves. Some Prolegomena ſuch as *Jerom's* Preface to the Bible, *Whiteby's prefatory Diſcourſes*, ſhould be examined as Introductory to the Study of the Scriptures; as alſo ſhort Notes, as thoſe of *Beza*, *Whitby*, or *Marlorat*

Marlorat on the *New Teſtament*, with *Calvin* on the *Old*: Nor ſhould the Books taught at School be neglected, eſpecially the Satires of *Horace*, *Juvenal*, &c. Says Dr. *Burnet*.

But whether this Advice might flow from a Satirical Reflexion, the Biſhop paſs'd upon the Clergy, *viz.* That they were not to be eſteemed honeſt till they prov'd themſelves ſo, but a Laick or ſecular Perſon was ever to be thought honeſt till he evidenc'd himſelf a Rogue, I ſhall not ſay, yet *Hudibras* and the Independent *Whig*, are fully as ſevere on the ſacred Order as a *Roman Satiriſt*.

The reading of a Tragedy or Comedy are thought proper for the forming of a Style, but ſurely to be habitually Witneſſes to the acting of them, is inconſiſtent with Chriſtianity: For we never find our SAVIOUR and his Apoſtles laugh and divert themſelves with the Follies of Mankind; and I would think Mr. *Watt's Horæ Lyricæ*; the Writings of *Milton* and *Cowley*, &c. as well fitted for raiſing of the Thought, and Expreſſion too.

As for Writers on the practical Parts

of Christianity, *Hammond's Practical Catechism*, Dr. *Scot's Christian Life*, *Sherlock on Death and Judgment*, with Dr. *Barrow on the Creed*, should be read with Thought and Deliberation.

Casuistical Divinity, as it is called, is founded either upon Mens Ignorance, their Melancholy, or their Guilt. None who know and seriously meditate upon the Gospel dare presume upon Sin, nor have they any Ground to despair of Mercy: But Fear arising from a Sense of Sin, should engage us to return to God and our Duty, as we had never done so before, and a Person who is affraid he is guilty of Unbelief, *&c.* even that very Fear is an Argument, that he is, in all Probability, mistaken in passing so harsh a Sentence upon himself. God has different Ways of dealing with Men, as he has given them different Faces and Tempers, It may be a Sign of Grace in one, that is not in another, and it will be a Mean of Conversion to one Man, that will not be to another.

Meditation is both the Life of Religion and Learning, and we are ever thinking on somewhat, but the Object of our Thoughts are mostly vain or Sinful.

Prayer

Prayer is a direct Mean of advanc-
ng Virtue and Goodneſs: and a Man is
ever more happy than when he is diſ-
oſed for it. A Chriſtian who cannot
ray is like an Orator who cannot Speak.
rayer may indeed be conſidered either
s our Duty, or as a Gift, or Grace of
he Spirit of God: See *Watts*, *Wilkins*,
Henry on Prayer. For further Advices
reparatory to this Study, *&c.* See
Dr. *Burnet's Paſtoral Care* 7th, 8th
nd 9th *Chapters.*

A *Doctor* or *Proffeſſor* of Divinity
ſtudies the Scriptures in their original
Languages, the Critic's, the Fathers,
nd the Controverſies among Chriſtians,
nd convinces Gainſayers, *&c.* while the
principal Study of a Paſtor is to teach
nd preach practical Truths.

In the twelth Century School Divi-
nity began to be taught: *Peter Lom-
bard* Biſhop of *Paris* was Author there-
of, and he by way of Eminence was called
Maſter of the Sentences: His Syſtem
was uſed as a Text, ſee *Eſtius in Senten-
tias, et Thomæ Aquinatis Summa*, if you
have the Curioſity for Divinity in this
Form.

But the moſt eaſy and ſimple Man-
ner

ner of Study, is to view Divinity either in a Doctrinal or Hiſtorical Way.

The Doctrinal, is either Natural or Revealed. Dr. *Clark on the Being and Attributes of* GOD, Dr. *Bates* on the ſame Subject, Proffeſſor *Halliburton* againſt *Deiſm* are to be read *prior* to a Syſtem, and I think that of *Pictete* or *Turretine*, for the whole *Calviniſt* Scheme, are thought the Beſt. It is a Miſtake to think Syſtems uſeleſs, they ſhow the neceſſary Connection of one Principle with another: Thoſe indeed that are full of Wrangling, Sophiſtry and School-terms have been a Torment, beſides other Diſadvantages to Students: But both the *Weſtminſter Confeſſion* and *Calvin's Inſtitutions* are almoſt intirely free of them.

The Conveniency and Neceſſity of a Revelation is duly to be pondered; and it is of great Moment for a Divine to be fully ſatisfied that the Chriſtian Religion is truly what it pretends to be, *viz.* From GOD: See *Sherlock* on Prophecy, and *Chandler*, I think, on Miracles, beſides *Grotius* and *Morneus* on the Truth of Chriſtianity.

To fix the *Canon* of the Scriptures,

Se

See *Dupin* on that Subject. See Dr. *Wilkins's Eccleſiaſtes* for Authors to conſult on each Head of Divinity, as you go on with your Syſtem; this with *Crow's* Catalogue of Engliſh Writers I have ſeen both interleaved for conſulting a Text, or Point in Divinity, and in the blank Leaf the Names of New Authors as they appear, are regularly inſerted. I muſt likewiſe put you in Mind that *Plaiſere's predeſtinarian Tracts* are of great Curioſity, beſides others on the Modal, Mental and Real Schemes of the Trinity.

The hiſtorical Way of ſtudying Divinity, is by tracing it from the moſt primitive Ages down to this Day: And as previous thereto it is fit to know ſomewhat of ſacred *Chronology* and *Geography*: See the *Chronological Tables* of *Petavius* and others, *Bocharti Geographia Sacra.*

Church Hiſtory, or Tradition in the beſt Senſe of the Word, is either inſpir'd contained in the Scriptures, or otherwiſe in *Church Hiſtories*, *Fathers*, *Councils*, &c. And hands down the Story either of the *Jewiſh* or *Chriſtian Church*, or gives an Account of ſome particular Communion

of

of Christians, as that of the *Church* of *Scotland*, *England*, *Rome*, &c.

The Study of the Scriptures according to the order of Time in which they were wrote, where the Narratives successively follow one another, is that which at once helps both the Memory and Judgment: See *Dupin*'s *Church History* for the historical Connection of the Books of the *Old Testament*, and *Lightfoot*'s *Remains* and the *Apocriphal* Books of the *Old Testament* cannot be intirely neglected, there being a Chasm of about five hundred Years, between the last of the *Prophets* and the Beginning of the *Gospel*: So they may be of some Use on that very Account.

The *Scripture History* of the Christian Church is contained in the *Gospel* and *Acts* of the *Apostles*: It begins with the History of *John* the *Baptist* our SAVIOUR'S *Prodromus* or Forerunner. The *Baptist* wrote nothing himself, nor our SAVIOUR either, but taught *viva voce*, as did the Philosophers *Pythagoras*, *Socrates*, &c. yet we believe their Disciples have given us their Doctrines. And tho' our SAVIOUR spoke *Syriac* yet all his Apostles wrote in *Greek*, except

except *Matthew*, who is ſaid to have wrote his Goſpel firſt in *Syriac*; yet the *Greek Verſion* was us'd in the Apoſtles Time, and approven by them: And they wrote in *Greek* for this Reaſon, becauſe the greater Number of the *Jews*, in their Time, ſpoke that Language, and becauſe the Goſpel was to be convey'd to the Nations. The Hiſtory of our *Saviour*, from his Birth to his Reſurrection, is contain'd in the *Evangeliſts*; all that is to be done, is to methodize them according to the Order of Time, this belongs to the Harmoniſt. See *Calvin's Harmony of the New Teſtament*. The *Acts* begin with *Chriſt's* Aſcenſion, and gives the Hiſtory of the Church in the Apoſtolic Times; here the Epiſtles may be brought in at the Seaſons in which they were wrote, as far as can be gather'd from concurring Circumſtances. The Viſions of St. *John* are a prophetical Account of the Church till the End of the World.

Dr. *Miln*, in his *Prolegomena* to the *New Teſtament*, ſhows the Order of Time, in which the ſeveral Books thereof were wrote.

The *Apocryphal* Books of the *New Teſtament* are many, and there is among them a Letter with this Title, *The Letter of Jeſus to King Agbarus*, and *its Anſwer*: But I need not tell you, it has been ever accounted ſpurious. *Euſeb. Hiſt. Lib. 3. Com. 19.*

Without Church-Hiſtory, beſides that of the Scriptures, we ſhould have been at a great Loſs, to have underſtood the Completion of many Prophecies, &c. without *Herodotus*, *Xenophon* and *Joſephus*. See *Millar's Propagation of Chriſtianity* and *Spanheim's Church Hiſtory*. *Stuckford* and *Prideaux*, as far as they come down, are worth conſulting. An Abridgment of Hiſtory ſerves only as an Introduction, or for recollecting what we have at large read.

The Study of the *Jewiſh* Antiquities comes in as a neceſſary Part of their Hiſtory: See *Goodwins Moſes* and *Aaron*; *Lewis's Origines ſacræ*, &c.

The Hiſtory of the *Chriſtian Church*, beſides what is contain'd thereof in the *New Teſtament*; See *Cave's Lives*, *Evangeliſts*, &c. *Euſebius*, with the Hiſtorians bound in with him: *Forbeſius*

ſius a *Corſe* for the Hiſtory of the ſeveral Doctrines that aroſe for the firſt ſix Centuries, The venerable *Bede*, &c.

The Apologies of the Fathers for Chriſtianity are thought their beſt Performances: But to the Hiſtory of latter times, *Martyrology* and *Biography* may be added, *Cranza* gives us a ſhort Hiſtory of the *Councils*, and the *Codex Juris Canonici* contains their Acts.

SECTION XVII.

Of CHURCH GOVERNMENT.

IT is to be obſerved, that though the Apoſtles regulated the Churches they founded, yet it does not appear they have put theſe Regulations in Writing, excepting that of the Council at *Jeruſalem*, recorded *Acts* xv. For what is called the *Apoſtolical Canons* were done by the *Fathers*, and collected together in the firſt three Centuries. The *Conſtitutions* of the *Apoſtles* are ſpurious.

However, ſometime ago *Church-Go-*

Government was ſtudied as it had been a Science of itſelf, *Streinius*'s *Summa Juris Canonici*, *Voetius*'s *Politics*. *Quick*'s *Synodicon* were carefully examined: But I fancy, at this Time the Acts of Aſſembly, and theſe are abridged by *Philpſton*, the Form of Proceſs together with *Pardovans Collections*, are thought rather too much Reading upon ſuch a Subject, as too little. *Philpſton* has done a little Pamphlet, entitled, *Procedure of Presbetries*, anent *Manſes*, *Glebes*, *Schools*, &c. Which is of ſome Uſe, as is alſo *Forbes*, and Dr. *Comber* on *Tythes*.

SECTION XVIII.

Of PREACHING, &c.

PREACHING is a Word of large Extent, and ſometimes is taken for Reading the Scriptures, as *Acts* xv. 21. othertimes it ſignifies the Teaching of Divine Truths, either in Converſation, by way of Dialogue, or in a ſet Diſcourſe.

King *Henry* the Eight mov'd this Queſtion to the Clergy, with a deſign to

to bring them to place both their ſpiritual and temporal Right in the Crown. *Q.* If a Chriſtian Prince who has Conquer'd Infidels, and has no learn'd Men with him, but thoſe who are *Laics*, Whether ſhould he and they teach the Word of GOD or not? Or make and Conſtitute Miniſters or not? Anſwer'd by *Cranmer* that they ſhould, By *Lee*, GOD hath given every Man a Charge of his Neighbour, By *Coren* that the Prince and others of his learned Subjects might preach, by *Heath*, *Neceſſitas non habet legem:* But I never read this Caſe either in Scripture or Doctors. It is true, that the Reformation was carried on by *Lay-men* in this Country; *Leſlie's* Hiſtory *Page* 496. And it is well known, That *George Buchanan* our learned Country-man has been Moderator to one of the Aſſemblys of the Kirk, albeit a *Laic*. And in *Knox*'s Hiſtory we find it the Sentiment of Mr. *Wiſheart*, that perſonal Gifts and Graces is a ſufficient Call to a Man to preach the Goſpel. But we are to conſider that it belongs only to the Chriſtian Miniſters to publiſh the Doctrines of

CHRIST

CHRIST and administer Sacraments, as his Ambassador, say others, else what shall we understand by 2 *Cor.* v. and 20. This leads us to examine what is meant by Preaching of CHRIST. That Learning, good Sense and true Goodness do qualify a Man for this Undertaking is, I believe, generally own'd. But what is called *Gospel-preaching*, or Preaching of CHRIST. I apprehend, includes in it, That unless Love to GOD through a Mediator be offered as a Motive to Obedience, it may be good *Philosophy* but not Preaching of CHRIST. To preach CHRIST must be the ultimate End and Design of Preaching; if our Duty is represented as the natural and necessary Fruit of Faith in CHRIST, and Love to him; if the Terms of our Salvation, and the Grounds of our Hope in GOD, through CHRIST, is clearly stated, this is Preaching of CHRIST, so far as I can understand the Phrase.

There is a particular Gift in Preaching distinct from Divinity itself, considered as a Science; and consists in being able to instruct and persuade at once: This Difference is evident in other

ther Profeſſions alſo; for a Man may be a very learned *Lawyer*, yet not a very good *Advocate* or *Pleader*: See *Edward's Preacher*, III *Vols. Octavo.* I know there is a Strain of ill Nature in the Book, yet it is intermixed with very ſtrong Senſe and juſt Criticiſm.

SECTION XIX.

Of a SERMON or HOMILY, ſometimes called a *Popular Sermon.*

AFTER an Introduction that has ſome natural View to the Subject of Diſcourſe, and repeating the Text, in Order to ſhow that ſuch an Introduction was ſuitable; It is uſual to divide the Subject into ſeveral Parts, and if Difficulties ariſe from the Language thereof, to reſolve the ſame by Way of Explication, before a Doctrine is raiſed: Then is ſhown what is implied in that Doctrine. After this follows the Reaſons of the Doctrine, or of theſe *Implicata*: then follows a large Application by Way of *Information*, *Refu-*

Refutation, *Reproof*, *Trial* and *Terror*, *Conſolation*, *Exhortation*, &c. This was the old Way of compoſing an *Homily*, ſo far as I can judge.

But conſidering the Variety of Subjects in the Scripture, one and the ſame Method cannot be proper for the Diſcourſing every Text. And it is the very Nature of a *Homily*, both to inform the Judgment and to move the Paſſions. The Text is to be opened in the moſt ſimple Manner, the primary Deſign of the inſpired Writer ſhown, the Doctrine or Duty contained in it confirmed and illuſtrated by ſuitable Arguments, then conclude with practical Deductions and Reflections on what has been delivered. But the proper Method for a Beginner is to ſet ſome of the beſt Models before him, and by frequently reading ſuch, as ſome ſelect Sermons of Dr. *Tillotſon*, *Atterbury*, Dr. *Scougal*, and others, he will ſoon bring himſelf into the Turn of their Thought and Expreſſion, as well as their natural Form and Method of Diſcourſe.

N. B. That a Text ſhould be choſen ſuitable to the Auditory, to the Time and

and Circumſtances of Meeting; For it is, not agreeable, to Diſcourſe a Subject only fit for Prayer and Faſting, when it is ſet apart for Thankſgiving and Commemorating ſome ſignal Mercies received: On this Account, as well as for examining parallel Texts in Scripture, a Concordance is uſually applied to; of which there are two kinds in our Language, one for words, as the *Cambridge Concordance*, others for Phraſes, as that of *Bernard*, entituled otherwiſe his *Theſaurus Biblicus*. But *Origen* was the firſt who wrote a learn'd Concordance to the *Scriptures*. And obſerve, if the Text be in the *Prophets*, the Prophets only will generally afford you a paralel Text, and ſo of the *Evangeliſts*, &c.

In ſtudying ſuch a Diſcourſe, Remember to form a Sermon for the Text, and not ſeek out a Text for the Sermon; for if you ſo do, you may have an Oratorical Diſcourſe, but with no Propriety of Speech can it be called a Sermon. In compoſing a Sermon, if I miſtake not, the *Original Text*, *Critic's*, and *Paraphraſts*, muſt lay the Foundation.

In

In Delivery of the Diſcourſe, it is a great Slavery to be confined intirely to your Papers; for altho' theſe may prove the beſt and moſt accurate Compoſitions that are thus labour'd for, yet it is double Toil to the Speaker, and a well repeated Diſcourſe has ever more Influence on the Hearer. A very few general Notes are of Uſe, but there is ſuch an Art in reading a Diſcourſe throughly, ſo as to pleaſe, that it takes almoſt as much Pains to read it, as compoſe it. Again obſerve, That the chief Point the Text aims at, ſhould be cloſely kept in View, and often mentioned: And as in the Explaining thereof the Deſign ſhould be to inform the Judgment, ſo in the Application, the Oratory ſhould appear in moving the Paſſions; and it is a fixed Rule in Oratory, that the Orator never begin his Diſcourſe with fire but he ſhould always end ſo. As to the Stile, it ſhould be ſmooth and eaſy, eſpecially in the Application, without rumbling Rhetoric, blank Verſe or muſical Cadencies; and the Diſcourſe is the better it be wholly quite of theſe: Though it is the Opinion of good Critics that a Compoſition ſhould ever be more

more accurate in the Beginning and End, than in the Middle, and in the End more than in the Beginning, and its Delivery proportionable. The conciſe Stile, where ſomething is ever underſtood, may do with a Writer but not with the Orator; the exuberant, which amplifies and brings in Circumlocutions, do better ſuit him. Be careful alſo, neither to be too bold nor too timorous in your Delivery; The one as well as the other marrs the Beauty of the Expreſſion; and to give further Life to the Diſcourſe, the Prayer, the Pſalm or Hymn immediately following it, ſhould have great Affinity with it.

SECTION XX.

Of A *Lecture*, or *Explication* of a large Piece of *Scripture*.

LECTURING, in the Opinion of the Learned, is more difficult than that of a ſet Diſcourſe upon any one Topick; and that becauſe the Difficulties of a large Portion of Scripture are for the moſt part, according to the

nature of a Lecture only tobe inſiſted on; and of all the Expoſitions, Annotations, Commentaries and Paraphraſes, &c. we have very few Examples of what is properly called a Lecture. In a Diſcourſe of this Nature two Extreams are to be avoided; The firſt is, of being too general, where the Explication differs little from the reading the Scripture itſelf; the ſecond is of being too particular and copious in your Explication, by which Lecturing is almoſt turned to Preaching.

The Method thereof, I think is this, After a brief Narrative how the Paſſages read ſtand connected with what precedes them, if they are any part of ſacred History, then a ſhort Diviſion of the Words are given; after which the Phraſes are to be explained, Phraſe by Phraſe, paſſing over thoſe ſlightly, and in a few words, which are obvious in their Signification, and inſiſting more largely on thoſe that are difficult, and then concluding with a ſhort practical Remark or two upon the Explication given.

As for the Mode and Manner therof, Commentary or Paraphraſe is the moſt uſual Way of Lecturing, ſubjoining a Reaſon to the Paraphraſe, where the Text

Text muſt be underſtood with Limitation; or will admit of various Interpretations: This is accounted by ſome the only proper Way of Lecturing.

Obſer. After conſulting Criticks, Commentators and Paraphraſts, conſider always the Perſon who ſpeaks, and to whom, with the Cuſtoms of the Country where he delivers his Diſcourſe, and the Nature of the Language, *&c.* all theſe are ſometimes to be thought of, before we can come at the primary Signification of a Subject. Again, though Scripture is never to claſh with Scripture, yet if a great number of Texts favour one Sentiment and one or two Texts are offered as opponent thereto, I do not think we are to reject that Opinion, meerly becauſe we cannot anſwer all the Difficulties that attend a Text or two, that ſeems to oppoſe the natural Signification of a great Number.

SECTION XXI.

Of EXERCISE and ADDITION.

THE *Exerciſe* differs from the *Homily* in this, that after the Preacher

Preacher has given the Coherence of the Text and Context, and a Diviſion of the Subject into its ſeveral Parts, he then repeats the Text in the original Language, and examines every Word thereof by way of critical Inquiry and Diſſertation, conſiders the various Readings, and obviates the Difficulties that may ariſe either from the Letter of the Words, or paralell Texts, and ſo concludes with a Paraphraſe. Then follows the Addition, which conſiſts in raiſing as many Doctrines from the Text as it will admit of, and they being diſcourſed, as large an Application follows as theſe Doctrines will admit.

SECTION XXII.

Of an EXEGESIS.

AN *Exegeſis* is either Scholaſtic and Doctrinal, or Hiſtorical, or on ſome part of *Chronology*, which relates to the reconciling ſome Paſſages of Scripture.

The Form thereof is, After an Introduction the Theſis is to be repeat, the Adverſaries are named, whether *Perſons* or

or *Churches*, *Schiſmatics*, *Heretics* or *Infidels*, who oppoſe the Theſis; the Controverſy is to be ſtated, for which ſee *Turretin's Syſtem*, and their Writings are to be examined, and their Opinion given in their own Words or Language. The Spring and Riſe of their Error is beſt got from Church-hiſtory. If the Controverſy be *E. G.* with the *Church* of *Rome*, then their Creeds and authentic Records, the Canons of their Councils, as that of *Trent*, *&c.* are to be ſearched, or an Author they have approven of, as St .*Auſtin*: For it is not fair to take the Opinion of an Adverſary, as repeat by any we call Orthodox. ſee *Chamieri Panſtratia* and *Chemnitius's Examen Concilii Tridentini contra eos.* If the Controverſy be with any particular Author, his Works and Writings muſt be ſearched in the ſame Manner, as *Socinus*, *&c.*

Thus having ſtated the Controverſy, the Terms are to be explained, and it is to be noticed, whether ſuch Terms are uſed in Scripture or not; and the Scriptures on which the Adverſaries found their Doctrine are to be interpret, and their Interpretation of theſe Scriptures refuted.

refuted. Then Arguments for proving the Truth of the Theſis are to be adduced, from Senſe, Reaſon and Philoſophy, from Hiſtory and from Scripture, according to the Nature of the Theſis or Propoſition. In doing of which the Exceptions of the Adverſaries to your Arguments are to be obviate; but their Objections are not to be anſwered, but left to the Time you defend your Theſis; then the Diſcourſe is concluded with one ſingle Inference, by repeating the Arguments in general that confirm the Truth of the Theſis.

It is thought proper by ſome, to write the Diſcourſe all over in Engliſh, except the Quotations of your Adverſaries Words, which muſt be given in their *ipſiſſimis Verbis*, and Authors alſo quotted for the Support of your Argument, and then turn it into Latin that ſo the Language may be all of a Piece.

SECT-

SECTION XXIII.

Of the Study of *Polemic Divinity*, or that of *Controverſy*.

IT muſt be conſidered, that all Controverſies in Divinity are either with thoſe who are without, or within the Church. Thoſe that are without the Chriſtian Church, in the general, are called Infidels, ſuch as *Jews*, *Heathens*, *Mahumetans*, and ſome add modern Freethinkers, who laugh at Chriſtianity, tho' they bluſh to be called Infidels, and eſteem it a grand Affront.

Heatheniſm was the firſt Thing the primitive Fathers encounter'd, and tho' it has quitted theſe Parts in which we live, yet it is proper to know with what Strength it was overcome, and how Chriſtianity was defended: See *Joſephus* againſt *Appion*, *Origen* againſt *Celſus*, *Arnobius Adverſus Gentes*, and the Authors already quotted for the Proof of Chriſtianity being Divine. How Heatheniſm came into the

the World; See *Bochart's Phaleg. Epiſcopius* alſo againſt the *Jews*, &c. is worthy of reading.

Againſt *Mahometiſm* I would wiſh to read no more than *Prideaux's Life of Mahomet*, and *Adrian Reland de Religione Mahomed.* Their *Alcoran* is beyond every Mans underſtanding, ſo far as I can gueſs.

Writers againſt *Judaiſm* are numerous, thoſe who have anſwered *Collins's Scripture Prophecy*, as the Biſhop of *Litchfield*, and who have anſwered *Tindal's Chriſtianity as old as the Creation*, &c. as Preſident *Forbes*, &c. and others that went before them, as *Grotius*, *Morneus*, are ſufficient to conſult.

Thoſe Adverſaries, to what is called Orthodoxy, and are within the Church, becauſe they do not abjure Chriſtianity altogether, are either Schiſmatics, who differ with Reſpect to Diſcipline, or Heretics, who overthrow the Doctrines, and obſtinately deſtroy the very Foundations of the Faith.

With reſpect to Schiſm, thoſe who on the Account of Government and Diſcipline do differ, each brand one another

another with the Name of *Schiſmatic's* as *Independents*, *Anabaptiſts*, *Presbyterians*, *Epiſcopals*, *Papiſts*, &c.

Others are accuſed of Hereſy, as *Socinians*, *Arminians*, or rather *Pelagians*, *Arians*, *Papiſts*, &c. For a Liſt of Hereſie's, *&c.* ſee *Roſs's Panſebia*, *Alſtedii Theologia Polemica*, *Hornbekii Summa Controverſiarum*, &c.

Having now given a ſhort Hint of the Method of Divinity Studies, I ſhall conclude with this one Obſerve, that a Student of Divinity when he is offered upon Trials, after a private Examination, and then a Publick one before the Preſbytery, where ſuch Queſtions are put, as enable his Examinators to judge, whether he is ſufficient to defend Chriſtianity in the general, and the Doctrines of the *Church* in particular; then he delivers an Homily, or Lecture, and the other Diſcourſes already ſpoke of: And after being examined on the Languages, *Greek* and *Hebrew*, ſometimes he is appointed to give an Account of the remarkable Events in Hiſtory, for the ſpace of one Century; this is preſcribed to him, as alſo the *Hebrew*: He likewiſe defends

his Theſis, which is impugned by ſuch a Number of the Clergy as the Preſbytery ſhall think fit.

Thus I have given the Hiſtory of Studies in our Country as conciſely as I could, the Scheme, I own I think, is good, though I won't ſay it is well managed, but my Deſign in the Undertaking was only to afford young Gentlemen a Remembrancer of ſome Things, that by their own Diligence they may improve on as they ſee fit.

Si quid noviſti rectius iſtis, candidus imperti,
Si non, his utere mecum. Hor.

FINIS.

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A CATALOGUE of BOOKS.

Martin's (Benj.) Philological and Universal Library.

Lord *Cullen's* three Eſſays on Education.

Gailhard on Education.

Aſcham Tutor to Queen *Eliſabeth*, on Education.

Codrington's Youth's Behaviour.

Mr. *Clark* at *Hull* on Education.

Fiſher's young Man's Companion.

Oſburn's Advice to a Son.

Wake's Apocryphal Epiſtles of the New Teſtament.

Daviſs's Welch Dictionary.

Harris's Tracts.

ERRATTA.

Page 12 Line 26 read *outdone.* p. 41 l. 23 read *form'd.* p. 48 after Line 10. read *Fortes creantur Fortibus et bonis*, &c. and l. 12 *Pectora roborant.* p. 56 dele line 20. p. 72 l. 13, read *becauſe that.* p. 83 l. 20 *Opitius's.* p. 104 l 20 and 21, *the Phraſes are tranſpoſed.*

As for other literal Omiſſions, &c. it is hoped the Candid Reader will make favourable Allowances.